A

FRUITFULL AND USEFULL DISCOURSE

TOUCHING

The Honour due from Children to Parents, and the duty of Parents towards their Children.

WHEREIN,

Both the Respective duties of Children to Parents, and of Parents to Children, are cleared from Scripture, together with what may either further or hinder the same; And the failings and sins of either against the other; together with the manifold causes thereof, are discovered; which are accordingly applyed and pressed.

By *Thomas Cobbet* Minister of the Word at *Lyn* in *New-England.*

Ephes. 6 2 *Honour thy Father and thy Mother (which is the first Commandement with promise.)*

Vers. 3. *That it may be well with thee, and that thou maist, live long upon the earth.*

Vers. 4. *And ye Fathers provoke not your Children to wrath but bring them up in the nurture and admonition of the Lord.*

Levit. 19. 3. *Ye shall fear every man his Mother, and every man his Father.*——

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THE EPISTLE TO THE READER.

Chriſtian Reader,

THis diſcourſe was at firſt intended onely for the private uſe of our own Congregation; but by the requeſt of ſome, it is now comming into publique view, and ſo to thy hand. When the ſeed was firſt ſown here, the Lord was pleaſed to give a bleſſed hanſell of his grace, and ſome ſprinklings of firſt fruits thereof: may he now pleaſe to bleſs the produce of that ſeed, which now is ſcattering in a large field, with a more plentifull harveſt-bleſſing in thy heart in ſpeciall, and

in hearts of many others, by thy means, the unworthy seeds-man shall account himself well appayed, and abundantly rewarded. According as the subject persons firstly concerned in the discourse, are all sorts of persons, standing in the relation of children, and so children in years also, as well as persons of riper Age, so the stile and phrase is familiar and plain: children needing no such high-flown, quaint, & new-coyned words as are even too much in use, now adayes, both in Press and Pulpit; but rather the plainest expressions, and easiest to be understood. Onely remember also, Courteous Reader, that under the notion of children, in the discourse, are understood, all such as are in the relation of children, whether Aduli persons, or children in Age; thou maiest also, Christian Reader, frequently meet with the very same Scriptures quoted in the discourse, but let not that offend thee, since for thy benefit, those rich veines of spiritual mine, are but further searched into, to find out yet more and more treasure, according as there is various need, and use thereof; and those lively Oracles of God are often consulted withall, to see what further of the Lords mind they hold forth, in variety of Cases. The main heads also of the discourse, they are obvious to every eye, touched upon by divers expositors

upon the Commandements, and hinted also in many worthy Catechises: but neither let this be any stumbling block to thee, but peruse this discourse also, and read it over with a teachable heart; and thou maiest find (I trust, through grace) some peculiar blessing superadded by the Lord, even upon this discourse also. Who knoweth not, that mans dull and deceitfull heart, will not oftimes be moved with generals, and common heads of holy doctrine, or practice, lightly touched upon, but when drawn out into particulars, and those being distinctly handled, wisely applyed, and strongly urged and pressed upon the conscience, the strong holds of sin and Satan, in man, come to be thrown down, through the power of God accompanying the same; every deceitfull reasoning of mans heart is met withall, and refuted; and every high thing in man, which did formerly exalt it self against Christ, is, by grace, captivated and subdued. Surely, if the plain matters herein discoursed of, may have that privilege, in reference to the soul, which meats of more common and ordinary use have, in respect to the body, namely to nourish most, and to breed the best blood, the discourse will attain one speciall end thereof. The subject of this discourse (Christian Reader) it is, in the nature thereof, Oeconomicall, respecting the

Family, ſpecially; but in the conſequences and concernments thereof, it may not be unfitly termed. Politicall, yea Eccleſiaſticall; as that, namely which very nearly reſpecteth, and concerneth the welfare of State and Church. The glorious creator of all things, having abundance of Spirit, he could at firſt, and at once, have made millions of people, who might preſently have conſtituted civill ſtates and Churches alſo: but he choſe that courſe rather, to lay the foundations both of State and Church, in a family, making that the Mother Hive, out of which both thoſe ſwarms of State and Church, iſſued forth. And as he begun both State and Church Entitative and Eſſentiall, in Adams *Family; ſo, when God himſelf would inſtitute a more compleat and Organick Church, and Common-wealth, he laid the foundations of both in the Family of* Abraham, *and* Iſaac, *eſpecially of* Jacob; *the Originall Family of all, conſiſting of Parents and Children, firſtly; then of Maſters and Servants nextly. The originall then of State and Church being the Family, they are both, in that reſpect, concerned in it; yea as the Family is an Originall to States and Churches, in their Eſſentials, ſo alſo in their Morals, in their manners. As that Nurſery is better or worſe, and the plants thereof of more or leſs*

worth

worth, ſo are both the Orchards of State and Church, (Cantic. 4. 12.) which are thence ſtored with Trees, better or worſe, and their fruits more or leſs wholſome; if that School be but well ordered, and the leſſer Scholars in it well principled and grounded, (Prov. 4. 4.) thoſe which afterwards come to be made uſe of, for more eminent uſe and ſervice, in State and Church, they will be the more precious ornaments to them both; if that leſſer Artillery Company of Trained Perſons (Gen. 14. 14.) be but well looked after and mannaged, the Commanders, and File-leaders, which iſſue thence, into thoſe greater Armies of State, (Job. 29. 25.) and of Church, (Cantic. 6. 4.) they commonly prove more famous in their Achievements and exploits. As the waters at that wel-head of State and Church, are more or leſs pure or wholſome, bitter or ſweet, ſo are they uſually of like ſort, in thoſe ſtreams of State and Church, which borrow their Originall and ſupply from that ſpring, Numb. 24. 7. And Oh that the Lord would ſo far bleſs this diſcourſe, that it might become inſtrumentall to the healing of any naughty waters, of any ſuch ſprings; as ſometimes he did of that at Jericho, by means of Eliſhas caſting of Salt thereinto, (2 Kings 2. 21, 22.) that there might be no more ſuch ſpirituall death

and barrenness, as is chiefly occasioned in Church and State, by corruptions in the Family, in these declining and degenerating dayes. Something, no doubt, is amiss in parents, something in Children; both may hence have healing, if the Lord but speak the word; with him therefore I leave this my poor indeavour, and unto him and to his grace I commend thee, Christian Reader, resting,

Thine in him,
THOMAS COBBET.

Lyn *in* New-England,
this 1. *of* Novemb.
1654.

The

The heads of the Chapters; the particular Contents whereof ſtand in the Margin of the Book, at their proper places they refer to.

Chap. 1. *Of the Explication of the fift Commandement.*

Where:

1. The Terms of the fifth Commandement are explaned: and it is ſhewed that by Father and Mother are principally intended, all naturall parents, in generall; and ſuch who are in covenant and Church eſtate, in ſpeciall; and that,
   - By Honour is underſtood both:
     - Honour in generall and
     - Honour in ſpecial, both
       - in a direct way, as honour
         - of Reſpect,
         - of Reverence,
         - of Obedience,
         - of Recompence.
       - in a reflect way: In being ſuch, and carrying of it ſo, as maketh for parents, eſpecially good parents, honour.
2. The weight of the duty of honour of parents is ſhewed.

Chap. 2. *Of Honour in generall due to Parents.*

Where:

- Is ſhewed
  - Negatively: what honour is not due to parents.
  - Affirmatively: what Honour is due to parents.
- Uſe is made for
  - Reproof: Of Childrens diſhonouring of parents: inſtancing in 7. wayes whereby it is done, and 4. miſchiefs attending it. Of Parents undermining that their honour: and that 7. wayes. Of corrupters of youth.
  - Examination, where are 5. marks given of due honour given to parents.
  - Exhortation
    - To parents, to further this their honour: and that 7. wayes.
    - To Children, to give parents that honour, where are
      - Motives 6.
      - Helps 7.

Chap. 3. *Of Honour of Reſpect due to Parents.*

Where
- It is ſet forth as conſiſting in eight things.
- Uſe is made for
  - Reproof
    - Of Childrens unnaturalneſs to Parents.
    - Of parents too much occaſioning the Alienation of their childrens hearts from them; and that 5. wayes.
  - Exhortation
    - To children to cheriſh due reſpects to parents; where are propounded
      - Motives.
      - 3. Helps.
      - 5. Cautions.
    - To parents to carry it ſo as may win reſpect from Children: and that 5. wayes.

Chap. 4. *Of Honour of Reverence due to parents.*

Where
- Is ſet forth
  - The outward Reverence due, in 7. things.
  - The inward Reverence due, in 7. things.
- Uſe is made for
  - Reproof
    - Of Childrens Irreverence to parents.
    - Of parents undermining that Filial Reverence: 4. wayes,
  - Exhortation
    - To Children to Reverence parents, where are
      - Motives 3.
      - Helps 3.
    - To parents to further filial Reverence; and that ſix wayes.

Chap. 5.

Chap. 5. *Of Honour of Obedience due to Parents.*

Where
- It is set forth as consisting in 5. things. The manner of it is shewed in 5. particulars.
- Three Reasons are given for it,
- Use is made for
  - Reproof
    - Of Childrens { Meerly pretended Obedience, / Disobedience.
    - Of parents occasioning childrens disobedience: and that 3. wayes.
  - Examination: where are given 6. marks of true and due filiall obedience.
  - Exhortation
    - To parents to further due filial obedience; and that six wayes.
    - To Children to yeeld that obedience: where are { Motives 6. / Helps 5.

Chap. 6. *Of Honour of Recompence due to Parents.*

Where
- It is set forth as consisting especially in 5. things. The manner of it also is shewed.
- 4. Reasons of it are given,
- Use is made for
  - Reproof, of Childrens ingratitude in { Generall, / 4. Particulars.
  - Exhortation
    - To Parents, to further that Filial gratitude; and that 5. wayes.
    - To Children, to recompence Parents gratefully: where are { 3. Motives. / 2. Helps. / 3. Cautions. / 3. Marks.

Chap. 7. *Of Honour in a reflect way due to Parents; or of childrens being such, and carrying of it so, as maketh for even Godly Parents Honour.*

It is set forth as consisting in 10. things: the two later whereof are most urged. 2. Generall Reasons are given thereof: in which are sundry particulars.

Where

- Reproof — Of Parents, too much furthering Childrens dishonourable carriages and courses, and that 6. wayes. Of Childrens reflecting dishonour upon Parents, yea and godly Parents; yea and some of those Children formerly hopefully good, which is done many wayes, the last of them, namely degeneration of the Children of the godly being largely urged: wherein are shewed
  - The Evils attending such degeneration: and those both
    - Of Sin — In Children of the godly in generall, and that in 6. things; In hopefull ones in speciall, and that in 8. things.
    - Of sorrow: where respecting the — Former sort are 7. Later sort are 5.

Use is made for

- Exhortation
  - To Parents to further their Childrens being an honour to them in the chiefest wayes thereof, which parents do, five wayes; but the first is most insisted upon, namely good Education of Children, —— where are: Rules 7. Motives 4.
  - To Children to strive to be such an honour to parents in the best way —— Herein are: Motives 3. Helps 3.

AN EXPOSITION OF THE FIFTH *COMMANDEMENT*

SHEWING

The principall duties of Children to Parents, firstly therein intended: and what God also requireth, in regard thereof, from Parents towards their children.

CHAP. I.

OF the weight of the duty of Childrens Honouring of their Parents. *Exod.* 20. 12. *Honour thy Father, and thy Mother, that thy dayes may be long in the Land which the Lord thy God giveth thee.* The words which I have Read, are obvious to every common eye, and intelligible by every ordinary understanding, and therefore time need not be spent in any large opening of any obscurity of phrase in them. The parts of the Text also are as plainly manifest to be

two: First, a Precept, Honour thy Father, and thy Mother] Secondly, a promise incouraging to obey that precept: that thy daies may be long in the Land which the Lord thy God giveth thee.] In the precept you have, First, the duty it self injoyned, Honour,] Secondly, the persons to whom the duty is injoyned, even the children to these Fathers and Mothers; yea each Child, of what ranck or condition soever, who is yet in the Land of the living, is required to perform this duty to living Father and Mother: and therefore it is put in the second person singular; Honour thy Father, and thy Mother, that thy dayes may be long, &c.] Thirdly, the persons, who by divine command are to be honoured by each Child, namely, each Childs Father, yea, and as well, each Childs Mother: Honour thy Father, and thy Mother.] The main terms then to be further considered of are, First, that of Father and Mother. Secondly, that of Honour; and then we shall briefly explain the promise. By Father and Mother, most interpreters understand all superiours. First, such as are above others, yet without Authory, properly, over them; as such as are others superiours, by much, in years; as are Antient men and women, to those that are young, 1 *Tim.* 5.1. or such as are others betters, by much, in eminency of parts, powesse, experience, bounty, grace, &c. *Gen.* 45. 8. *Job.* 31. 18. 1 *Chron.* 4. 14, 21. 2 *Rings* 13.14, 15. Secondly, such as are others superiours, having Authority over them, whether private: And that either by the Law of nature, as naturall Fathers and Mothers, who are principally here intended: Or by way of private contract, as Husbands who are wives superiours: specially Masters, whether in the Family, 2 *Kings* 5.13. or in the School, and

Who are firstly here intended by Father and Mother: even naturall Parents.

and College, 2 *Kings* 2. 12. who are as Fathers to to their Servants, Scholars, and Pupils. Or Secondly publick: even such as have more publick Authority over others; either in the Commonwealth, as civill Rulers, *Esay* 22.21. 1 *Sam.* 24. 12. or in the Church, as Church officers teaching and ruling, *Acts* 22. 1. *Judg.* 18. 19. 2 *Kings* 6. 21. Now though with *Musculus*, I will not restrain the meaning of the 5th Commandement, as only intending naturall Fathers & Mothers, and the honour due to them from their Children; yet because it is undeniable to all, that these are principally intended here, & the other onely in a second place and respect, I shall therefore, (God willing) in the insuing discourse, attend to that, as firstly and mainly aimed at here, and plainly, and simply expressed in the very letter of the Text.

What is meant by Honour: Even,

Touching the other word, Honour: It is to be considered both in generall, and in a restrained sense. All meet honour, and every kind of regular honour, being due from Children to Parents. The Lord doth not say, love thy Father, and thy Mother, or fear them, or obey them, or recompence them, or be an honour to them: any one of these being too narrow, to reach so large a duty, as parentall relations call for from their children, and each of these being separable from the other, and may be in other relations, where all the other are not so properly requisite; yet no one of these are excluded, but all, and every of them included in the notion of Honour. Filiall Honour is the center wherein they all meet, and whence again they are all drawn out to their respective objects, Father and Mother. Filiall honour must season them, each must savour of Honour. Filial Honour must regulate them all; they must go so

Honour in the Generall, and Honour in ſpeciall, both

far as that goeth, and no further. Filial honour muſt be their common ſtamp, the impreſſion whereof, each muſt bear. Due Filial honour muſt be their touchſtone, by which they muſt receive their triall.

Honour then in the Generall is Parents due from their children. So is Honour in ſpeciall; whether that which is more direct, or that which is in a more reflect way.

1. Direct,

Honour in a direct way is, in Scripture language, fourfold; even Honour, Firſt, of Reſpect, Secondly, of Reverence, Thirdly, of Obedience, Fourthly, of Recompence; and are all and each of them included in this generall term, Honour.

as 1. Honour of Reſpect.

1. Honour of high Reſpect and love is underſtood in that, *Pſal.* 15. 4. *He honoureth them that fear the Lord:* that is, he highly eſteemeth, and reſpecteth, he moſt dearly loveth and affecteth them. 1 *Tim.* 5.17. *The Elders that Rule well, count them worthy of double Honour*, i. e. of reſpect, as well as that of Recompence. 1 *Pet.* 3. 7. *Giving Honour to them, as to the weaker veſſels*, i. e. having a tender reſpect to them. 2 *Sam.* 6.22. *Of them ſhall I be had in Honour*, i. e. highly eſteemed, reſpected, and intirely beloved. So here, *Honour thy Father and thy Mother*, i. e. highly priſe and reſpect, and moſt dearly love thy Father & thy mother, yea ſo as it be in a way of Honour to them as Parents, and not barely as others, not ſo nearly related.

2. Honour of Reverence.

2. Honour is taken in Scripture for Honour of Reverence and fear. So when God ſpeaketh of his Honour, as to a Maſter, he calleth it fear, *Mal.* 1.6. *if I am a Maſter, where is my fear?* or Honour as a Maſter; hence that of *Saul* to *Samuel*, 1 *Sam.* 15. 30. *Yet Honour me before the people*; or let the

the people see that thou doest reverence me. Hence that *Levit.* 19. 32. *honour the face of the old man*, i. e. reverence it. So here, *Honour thy Father and thy Mother* i. e. reverence and awe them, in an honourable way to them as Parents, and not as others meerly, not so nearly related.

3. Honour is taken in Scripture, for Honour of Obedience. So *Mat.* 1. 6 *if I am a Father, where is my Honour?* i. e. of obedience. It being spoken to those, Respectless, Awless, and also disobedient Priests and People there mentioned. So *Eph.* 6. 1. to prove that Children should obey their Parents in the Lord, the Apostle brings in the fifth Commandement, v. 2. *Honour thy Father and thy Mother:* because if to Honour Father and Mother then to obey them; for obedience is, in part, the honor due to them; only they are to obey them, so as Honour of Parents may be seen, and read, as in large Characters, in all the Acts and passages of that obedience. 3. Honour of Obedience.

4. Honour is taken in Scripture, for Honour of Recompence, and thankfulness. *Numb.* 22. 37. *cannot I Honour*, or recompence thee Honourably (saith *Balack* to *Balaam*) It is the same Hebrew word with this in *Exod.* 20. 12. *Judg.* 13. 17. *That when this is come to pass, I may Honour thee,* (i. e.) make thee some gratefull recompence. 1 *Tim.* 5. 17. *Count them worthy of double Honour*, i. e. that of Recompence, as well as that of respect. So here, *Honour thy Father and thy Mother*, i. e. as they need, and as thou art able, & hast opportunity, make them thankfull recompence, onely so as all may be as Honour to them, as Parents, and not in the least savouring, or holding forth any dishonour to them. 4. Honour of Recompence.

Honour in a Reflect way, is to be such, 2. Reflect Honour, or being an Honour to them, and carrying of it so, as maketh for Parents Honour.

or to carry it ſo, as may redound to anothers Honour, whom we are bound to Honour. 1 *Sam.* 15. 30. *Honour me before the people*, i. e. carry it ſo before them, as may not redound to my diſgrace, but honour. So in that alſo: *if I am a Father, where is my Honour? Mal.* 1. 6. i. e. why are not you, as my Children, an Honour to me, & not ſuch a diſhonour to my name, that my holy name and ordinances ſuffer reproach, and contempt by you; or why do not you carry it more honourably, ſo as may make for my honour, and not ſo baſely, as maketh for my great diſhonour. *Eſter.* 6 6. *The man whom the King will honour*, (i. e.) enact and do ſomething, making for his Honour. *Judg.* 13. 17. *that I may do thee Honour*, i. e. do ſomething, making for thine Honour. It is the ſame Hebrew word, and in the ſame conjugation with this verb in *Exod.* 20. 12. So here, *Honour thy Father and thy Mother*, i. e. be an honour to them, carry it ſo, as may redound to their honour, and no way to their disgrace.

The promiſe explained.

The promiſe followeth, [That thy daies may belong in the Land which the Lord thy God giveth thee] this further declareth who are firſtly concerned in the precept; namely, ſuch whoſe God the Lord is in ſpeciall ſort, ſuch like as the *Jewes*, to whom this land was firſt ſolemnly promulged, as in *Exod.* 20. is expreſſed: who were a people in eſpeciall Covenant with God, children of God, and of the Church, and of the Covenant: who profeſſed to look, not for a Portion in this world, ſo much as by that Land of promiſe to be led to a more ſpirituall and heavenly Canaan and reſt, of which that earthly Canaan was but a ſhadow, *Heb.* 4. though this Law being given to *Adam* in innocency, and ingraven

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in his heart, and the footſtep, and impreſſion of it being yet left in the hearts of all men, by nature, and being one of Gods Morall Laws, it bindeth all and every Child of man, one or other, in general and in particular. In this promiſe, he doth not ſay, that thy life may be long in the world, but that thy dayes may be long in the Land which the Lord thy God giveth thee; which to the Jews was the Land of *Canaan*, to others, the Land of their poſſeſſion, wherein, if honourers of Parents, children ſhall live long, if good for them; or if ordered by God to live leſs while, they ſhall have the bleſſing of long life. And ſo much for explication of the words; the doctrine which we ſhall (through divine Aſſiſtance) proſecute is this.

The main doctrine.

That children Honour their Parents; It is a duty of greateſt moment and concernment.

The weight of the duty of Honour of Parents proved.

Let us firſt evince the weightineſs of this duty, and then more fully handle the duty it ſelf.

Four reaſons, amongſt many, may be given to prove the weight of this duty, Honour thy Father and thy Mother.

1. Becauſe next in order to the Commandements of the first Table, and before the Commandements of the ſecond Table.

1. Becauſe it is placed by the Law-giver himſelf immediately next to the commandements of the 1. Table, as next in order to them, and before all the other Commandements of the 2. Table, as in order of duty, and dignity, preceding the ſame. It is made a ſweet cloſure, bond, and ſementing to both Tables, binding and faſtning each to other inviolably, and inſeparably. As this is more faſt or looſe; ſo are mens ſpirits more girt to the duties of both Tables, or more looſe from them. He that conſcientiouſly honoureth his Parents, he is aſſuredly conſcientious of honouring of God, in the firſt place, and his Parents for conſcience ſake unto the Lord. Piety to God-ward, as a cauſe, pre-

cedeth, in him, to this bleſſed duty, piety towards Parents, as to its effect. And therefore the Lord doth not without cauſe ſtile the duty of Children to Parents, by the name of piety, 1 *Tim.* 5.4. let them learn of ſhew piety to them at home, and to requite their Parents; Piety being in the root, it is piety in the fruit, yea this bleſſed fruit, is a furthering means alſo, to promove all the acts of piety, which ſpring out of that root; if Children honour their Parents fully, and as they ought, they will, in obſervance of their Parents counſels and commands, be more carefull of whatſoever God commandeth, reſpecting the firſt or ſecond Table: hence that for the firſt Table, *Levit.* 19. 3. *Ye ſhall fear every man his Mother, and every man his Father, and keep my Sabbaths*, where under the notion of Gods Sabbaths kept, not alone the obſervation of the Sabbath it ſelf is underſtood, but, as in Scripture language, the whole worſhip of God is meant; So *Eſay* 56.4. *the Eunuches that keep my Sabbaths*, i. e. obſerve my whole worſhip; ſo *Ezek.* 44. 24. ſo *Ezek.* 20.24. deſpiſing and polluting his Sabboths, is deſpiſing and polluting his worſhip: hence that is there added--*and their eyes are towards their Idols.* Obſervable it is alſo, that in *Levit.* 19. 2. God ſaith, *be ye holy, as I am holy*, and then addeth *verſe* 3. *ye ſhall fear every man his Mother, and his Father*; From that piety, originally ſpringeth this: yet again annexeth to this, *ye ſhall keep my Sabbaths.* In the Decalogue, that is firſt, Remember that thou keep holy the Sabbath: and then, Honour thy Father, and thy Mother. Here it is, Fear every man his Mother, and his Father, and keep my Sabbaths; that Radicall piety being laid in the heart, now this other piety, exceedingly furthereth the exerciſe

of

of particular acts of piety towards God; one pious towards Parents, will be carefull of all naturall worſhip, to call upon God, to love him, to fear him,& to put his truſt in him, required in the 1. Commandement;he wil conſcientiouſly obſerve all Gods inſtituted worſhip, avoiding all worſhip of mens inventing, according to the tenour of the 2. Commandement; he will reverently, and faithfully improve Gods attributes, titles, words, and works, avoiding the contrary abuſe thereof, as it is injoyned in the 3. Commandement; he will alſo as faithfully, and fruitfully ſanctifie the Lords dayes, reſting from the works of his calling, and eſpecially from vain ſports, which is that which the 4. Commandement requireth: the like may be ſaid of the Commandements of the 2. table, which will all be duly attended, if this duty of the fifth Commandem. be faithfully obſerved;both are implyed in that place (of which we ſhall make much uſe in this diſcourſe) *Gen.* 18. 19. *I know* Abraham, *that he will command his children,* ——*and they ſhall keep the way of the Lord, to do judgement and juſtice*; if *Abrahams* children honour his parentall Authority, ſo that they are at his command, then they keep the way of the Lord, then they do judgement and juſtice; whatſoever path, God chalketh out for them to walk in towards God, or towards men, they will be keeping in it. And indeed, who better ſervants, in that relation, to Maſters, then thoſe that were good children to Parents? who more obedient ſubjects to lawfull Authority, and Fathers of the Common-wealth, then ſuch as learned and practiſed filiall obedience to Parents, at home? who more reſpective to Miniſters, then thoſe that were, and are conſcientiouſly reſpective to good Parents?

who

who more tender of their own, and others lives and healths, of their own and others chaſtity, of their own and others eſtates and names, avoyding the contrary evills, to a very ſinfull motion looking that way, then ſuch as have been Conſcientious honourers of their Parents? hence, on the contrary, diſhonour of Parents is made a Ring-leading ſin, a very ſpring and root of manifold wickedneſs. *Ezek.* 22.7. when the Prophet would charge upon all ſorts in *Jeruſalem*, their moſt notorious crimes, he beginneth thus, *In thee have they ſet light by Father and Mother:* and then goeth on, *in the midſt of thee have they dealt by oppreſſion with the ſtranger, in thee have they vexed the fatherleſs and widow.* Ibid. *thou haſt deſpiſed mine holy things, and haſt profaned my Sabbaths,* verſe 8. *In thee are men that carry tales to ſhed blood,* verſ. 9. In *verſ.* 10. 11. he chargeth them with horrid fleſhly filthineſs, in *verſ.* 12. with Bribery, Uſury, Extortion, &c. if therefore the bond of the fifth Commandement be broken, men ruſh upon breach of the ſixth Commandement, witneſſe their bloodineſs mentioned, *v.* 9. upon breach of the ſeventh Commandement, witneſs their filthineſs inſtanced in *verſ.* 10.11. upon breach of the eighth Commandement, witneſs their oppreſſion, uſury, bribery, extortion, *v.* 12. upon breach of the nineth Commandement, witneſs their carrying of tales to ſhed blood, *v.* 9. yea upon breaches of all the Commandements of the firſt Table, witneſs their deſpiſing the holy things of God, and profaning his Sabbaths, *v.* 8. *Deut.* 21. 20. the Parents are brought in complaining, *This our Son is ſtubborn, he will not obey our voice, he is a glutton and a drunkard.* It is no wonder that children who honour not Parents, are given

given to thoſe, or to any other vices, to which looſe and lewd companions will readily draw them. Surely it is juſtly to be feared, to be too much our caſe in New *England*, where many of the youth grow ſo rude and profane, ſo regardleſs of Superiours, in the family, as maſters, in the State, as Magiſtrates, in the Church, as Elders: where many of them are ſo vainly given, ſo looſe in their company, ſo proud, and ſupercilious in their carriages, ſo new-fangled in their faſhions, and ruffianly in their hair, nay jearers, many of them, at the beſt perſons and things, in a word, where is ſo little yet appearing of God, or good, in too many of them; I ſay it is juſtly to be feared, that children here are not honourers of Parents. Here Parents are commonly put more to it, to make uſe of their childrens hands and help, and ſo children here being naturally apt to count too much upon what they do for Parents, they are as apt to ſet the more light by them, and by their inſtructions, and admonitions, and ſo an open way is made thereby to any other wickedneſs amongſt them. Hence alſo malefactors, when at the Gallows they have made their dying Confeſſions, they have laid on hardeſt upon this ſin, as the riſe of thoſe which brought them at length to that ſad end, that they regarded not their Fathers, they deſpiſed their Mothers, were unruly, and diſobedient Children to their Parents; Ah, will ſome then ſay, the good counſels which our fathers, or our mothers gave us, but, wretches that we were, we would never hearken to them, nor regard them. Let all good people take warning by us, and let all young men or women that hear us, for ever take heed, by our example, how you deſpiſe your Parents, or ſlight their Counſels, or rebukes.

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2. Because this is made of such weight by the Law and light of nature and of nations

The second reason is taken from the law and light of nature and nations, which have put a like weight upon this duty of Honour of Parents, making it as next to the honour of God himself. *Pythoragus*, having given the priority to the worship of the Gods (as the poor Pagan calleth them, Ἀθανάτους μὲν πρῶτα θεοὺς, νόμῳ ὡς διακεῖται τίμα, and so goeth on speaking of their divine worship: and then immediatly addeth, τοῖς δὲ γονεῦς τίμα—— It is in short but thus. First, honour God, as by the Law is appointed, then hothy Parents. And mind his speech, that he maketh this by Law appointed: even by the Law of nature and nations; For no other Law had these Heathens. So *Phocyllides*, in his admonitory Poem also saith, πρᾶτα θεὸν τίμα, μετέπειτα δὲ σὸν γονῆας, First honour God, and after that thy Parents. So *Plato* in his booke of Lawes, first he provideth for the worship of God, and in the next place for the Honour of Parents. So *Aristotle*, Eth. *l.* 8 *c.*16. He joyneth Honour of Parents next to that of God: and saith, That to neither, can sufficient honour be given, onely he that according to his utmost ability honoureth them, he is (saith he) the truly pious person to God, and to Parents. So *Isocrates*, in his Admonitory Oration to *Demonicus*, counselleth and chargeth him thus, τὸν μὲν θέον φοβοῦ, τοὺς δὲ γονεῖς τίμα. Fear God, honour also Parents. *Ælian* in his 3. book, *c.* 21. telleth a story, that when the *Greeks* took *Troy*, pitying the miseries of their captives, they caused it to be proclamed, that every free Citizen should carry out some one principall thing which they should most desire: hereupon *Æneas* neglecting other matters, carried out his Gods (as they call them) the *Greeks* liking well his piety, permitted

mitted him to take some other thing which he should most desire: he then taketh up his aged Father, and carrieth him out next upon his shoulders: with which act they were so affected, that they gave him all his goods and treasures also: thus by the dim light of corrupt nature, the poor *Pagan* is directed to place Parents honour next to Divine. But our glorious Lord and Law-giver to shew the great weight of this duty, he will not leave it to be inforced by natures Law or light only, but he will adde his morall sanction of it, as his own promulged Law, and he will not doe it in more obscure termes, or so as only to be drawn by Consequence, but this shall be expressed in so many words; It shall be written as in Capitall Letters, that every one that runneth may read it, and none may plead excuse or exemption; yea the Command it self shall be expressed in so few and so familiar words, that the least Child, who can remember any thing, shall be able to remember this, and even with its milk, almost, drink in this principle of Honour of Parents.

3. Because the Lord annexeth no particular promise to any other of the ten Commandements, but to this. In which sense the Apostle speaking of this Commandement saith, It is the first Commandement with promise, *Eph.* 6.2. Its a signe then that this duty above many others, is of great account with God, and of greatest concernment unto man, and that the blessings of promise are wont more manifestly, and plentifully to follow, the obedience to this Commandement, then to any of the rest of the Commandements of the second table at least, which have no promise at all annexed to them, neither generall or speciall.

3. Because a promise is added only to this Commaudement

4. Because the blessing here promised, and

4. Because the blessings promised to this, are of greatest moment:

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made as the Argument to move to obedience to this Commandement, is of ſo great moment and concernenent; as being life it ſelf, and the continuance of it, and bleſſing upon it. And what more deſirable, of all temporall bleſſings, then life? Skin for skin, and all that a man hath, will he give for his life. What more uſefull a bleſſing then this? whereby a man hath ſo much opportunity afforded and continued to him, to get and to do the beſt and the moſt good, and to bring in the moſt glory to God? What more delightfull a bleſſing then this, the very notion whereof is uſed in Scripture, to expreſſe the glorious and tranſcendent joyes and delights, as of the kingdome of grace, here, ſo of that of glory, hereafter? ſo in *Deut.*30.15,19. *I ſet before thee life.* Rom.8.6. *To be ſpiritually minded is life.* Act. 11. 18. *Repentance unto life.* Pſal. 36.9. *With thee is the fountaine of life.* John 3.36. *He ſhall not ſee life.*

Chap. II.

Of Honour in generall due to Parents.

HAving explained the words of the 5. Commandement, & ſhewn the weight of the duty therein injoyned to Children; we now come to make further inquiry into the duty it ſelf, which we ſhall conſider of, in the method propounded. 1. More Generally. 2. More particulaly. Firſt then of Honour of Parents in a generall conſideration, wherein we ſhall, 1. Conſider what kind and manner of honour, this honour of Parents,

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ſo generally conſidered, muſt be. 2. Make ſome uſes thereof. To the firſt inquiry we anſwer, 1. Negatively, what Honour is not due to Parents; 2. Affirmatively, what manner of Honour is due; In a negative way we ſay the Honour of Parents

Honour not due to Parents which is, 1. In way of diſhoner to God.

1. It muſt not be in any way of diſhonour to God, either by ſinnes of Omiſſion or of Commiſſion. Children muſt not ſo reſpect, eſteem, and love Father or Mother, as to love, and prefer them in their reſpects to the Lord. *He that loveth Father or Mother more then me, is not worthy of me,* ſaith Chriſt, *Matth.*10.37. Children may not be ſo tranſported with affection to Parents, as thereby to be hindered from a call of Chriſt, or attending upon it. As he in *Luk.* 9.65. when called to follow Chriſt, would have gon firſt and buried his Father, but *verſ.* 60. is anſwered by Chriſt, *Let the dead bury their dead, but go thou and preach the Kingdome of God*; or as the other in *Luk.* 9. 61. that would ingage to follow Chriſt, but he would firſt bid farewell to thoſe at home, namely, Parents, Kindred, &c. But Jeſus Chriſt accounteth ſuch inordinacy of affection, in thoſe who profeſſe to ſet their faces towards heaven, to be a looking back to the world, and the like, and therefore *verſ.* 62. *Jeſus* ſaid unto him, *No man having put his hand to the Plough, and looking back, is fit for the Kingdome of God.* Children may not have ſuch carnall affection to Parents, or be ſo glued to them, as not to be able to part with them, and forſake them, and deny themſelves in them, for the ſake of Chriſt, when they are thereunto called. The Spouſe of Chriſt, *Solomons* Antitype, muſt forget her Kindred, and Fathers houſe, for her *Lords* ſake, and nearer Communion with him, *Pſal.* 45. 10. Children may

not

not so love Father or Mother, as out of respect to them, to forsake Christs truth, or faith, or to imbrace any thing contrary to the faith or truth of Christ, (a sin too common amongst the Children of *Papists* and other *Heretiques* and *Opinionists*) this is also to love them more then Christ. Better that the Daughter, in such a case of Christs faith and truth, be at variance against the Mother, that she contend, even with her, for Christs truth, for the faith once delivered to the Saints, that she beat down with all her might the Mothers errors and evils. In which case also, Christ saith, *Matth.* 10. 35. *He commeth to set a man at variance against his own Father, and the Daughter against her Mother.* He that more desireth after his Parents presence, then after the Lords, or more delighteth in them, then in the Lord himself, or is more moved in their causes, then in the Lords, or is more troubled for them, and their disgrace, then for the Lords dishonour, or the like, he doth not honour his Parents according to Gods mind and heart; yea, he that comparatively, and where the love of Father or Mother, and the love of Christ, are not compatible, where the condition and case is so qualified, that love to Parents, and love to Christ, become flat contraries, and must one give place to the other, one or the other must be laid aside, in such a case, *He that hateth not his very Father and Mother, cannot be Christs Disciple*, Luk. 14. 26. In such a case Godly zealous *Levi* is commended, *Deut.* 33. 9. Who said to his Father and his Mother, I have not seen him. The like might be said in that honour of Reverence and Fear; Children may not be so afraid of Parents, or of their frownes, or blowes, or distastes, or disinheritings, &c. as not to be afraid of

of Gods displeasure, but to adventure that in some way of sin, rather then run the hazzard of a Fathers or Mothers displeasure. Christ feared not his Mothers displeasure or rebuke, so as, for her sake to omit any duty to God his Father, or to neglect his heavenly Fathers business. Hence, in answer to that check of *Maries*, *Luk.* 2.48. *Son, why hast thou thus dealt with us? behold, thy Father and I have sought thee sorrowing*, he sayth vers. 49. *Wist ye not that I must be about my fathers bnsiness?* It was a notable speech of that *Pagan* Priest, *Cartalus*, being to sacrifice, and at the same time required to come away to his Father, he boldly answered, He must first dispatch the duties of publick Religion, or of Religion which was of publick Concernment, and after that those of private piety to Parents. Children must indeed honour their Parents Counsels and Commands with the honour of obedience and observance, yet not so as in a way of dishonour to God, to neglect what he requireth, or to do any thing which he forbideth. *Ahaziah* King of *Judah* is branded for this, 2. *Chron.* 22.3. That he walked in the waies of the house of *Ahab*, for his Mother was his counsellour.

2. It must not be in way of Inæquality to either Parent. The Father is not to be preferred by the Child as a Child, before the Mother; or the Mother more loved, reverenced, obeyed or recompensed then the Father. The Parents are equally Parents, and equall causes of the Children, and so by the law of nature, as Parents, they are to share equally in the honour of such instrumentall causes of the be ing of their Children. Hence though in *Exod.* 20. 12. [*Honour thy Father and thy Mother*] the Father is set before the Mother, yet in *Lev.* 19.3. (which is an exposition of the 5.

2. With Inequality to either Parents.

Commandement) the Mother is ſet before the Father [*Yee ſhall fear every man his Mother, & every man his Father*] to ſhew, that the Father being ſet before the Mother, for honour, which comprehendeth fear; and the Mother being ſet before the Father, for fear, which is a ſpeciall branch of honour; they are both alike for honour in the generall, and for fear in ſpeciall. This, *Willet* in his ſixfold Commentary upon *Leviticus*; and *Ainſworth* in his notes upon *Levit.* 19. 3. They both do note from *Maimony*. So *Muſculus* in his common places, and expoſition of this fifth Commandement, he noteth; 'that Gods 'command is for *honouring*, not the Father onely, 'but the Mother: God ſaith not, *Honour thy Fa-* 'ther, but addeth, *and thy Mother*; the Mother 'indeed is the Fathers inferiour, according to the 'Law of conjugall ſubjection, and likewiſe ſhe is 'by nature, and Sex, the weaker veſſell; but the 'Child is not thence to draw an argument, that 'he muſt think the more deſpicably of his Mother; 'for that difference that is made in wedlock, be-'twixt the husband, and the wife, appertaineth 'not to him, but he muſt look to that relation, 'which is betwixt Mother and Son; what ever ſhe 'be, in reſpect of her husband, to thee ſhe is a Mo-'ther, and together with thy Father to be equally 'honoured; ſince that for this, that thou might'ſt 'be born, ſhe did equally cooperate, yea rather 'much more; for who can weigh ſufficiently, 'what a heap of troubles, the womb big with 'Child bringeth along with it? how great are the 'ſorrows of bringing forth? how many and great 'are the perils? ſo that it is not in vain ſaid, *in* 'ſorrow ſhalt thou bring forth. Laſtly how cum-'berſome is the ſuckling of the Child, and the care

'of

'of it, whil'ſt in the Cradle? ſo that they greatly 'ſin, which transfer all the Honour due in com-'mon to their Parents, unto their Father onely, 'and care not how they ſet by their Mothers, ſo 'they can but gratifie their Father; thus far *Muſculus*; and verily in *Prov.* 1. 8. Both are given in equall charge: *My Son, hear the inſtruction of thy Father; and forſake not the Law of thy Mother*; ſo in *Prov.* 6. 20. *My Son, keep thy Fathers Commandements; and forſake not the Law of thy Mother.* And why elſe is there an equall reward, even long life, equally promiſed to the Honour of Mothers, as to that of Fathers, if the Honour of the one be not equall to that of the other? or why elſe is the diſhonour of the Mother, as well as of the Father, equally put under the ſame curſe? *Deut.* 27. 16. *Curſed be he that ſetteth light by his Father, or his Mother, and all the people ſhall ſay,* Amen. Or why is the ſame puniſhment of Juſtice to be equally inflicted for ſmiting the Mother, as well as the Father, being made equally death, *Ex.* 20. 15. or for curſing the Mother, as well as the Father, or for ſtubbornneſs, in not obeying the Mothers voice, as well as the Fathers, being alſo equally made death, *Exod.* 24. 17. *Deut.* 21. 18, 19, 20, 21. If the Honour of the Mother, by the Childe, be not equall to that of the Father? where there is, by God himſelf, one and the ſame reward of grace equally promiſed, as to the Honour, and the ſame puniſhment of Juſtice equally threatned, as to the diſhonour, as well of the Mother, as of the Father, there is the ſame Honour equally due, by the will of God, to the Mother, as is to the Father; but to the former Scriptures ſhew, that God equally promiſeth the ſame reward of grace

to the Childs Honour, and equally threatens the ſame punishment of Juſtice, to the Childs diſhonour, as well of the Mother, as of the Father; therefore the Honour due, according to God, from the Child as a Child, to his Mother, as is to his Father, is equall and equally due.

3. Meerly formall and in pretence onely.

3. It muſt not be a bare pretended, and formall kind of Honour of Parents. Such was that in *Abſolom*, who feignedly pretendeth ſuch Honour of reſpect to his Father, that he had rather die, then not to be reconciled to his Father, and enjoy his Fathers favour, 2 *Sam.* 14. 32. *Wherefore* (ſaith he to *Joab*,) *am I come up from* Geſhur? *It had been good for me to have been there ſtill: now therefore let me ſee the Kings face, and if there be iniquity in me, let him kill me*; but his deviliſh plot ſo ſoon after, againſt his Father (*Chap.* 15. 7. 10.) ſhewed, that all that, was but bare pretence, and not reality of reſpect to his Father. So in that young man, profeſſing to Chriſt, that he had kept all the Commandements, and ſo the fifth, inſtanced in *Matth.* 19. 19, 20. and that from his youth up, he had begun the practice of Honour of Father & Mother betimes, and to that day continued it; but the iſſue ſhewed, that he never conſcientiouſly, ſincerely, and really, Honour'd his Father and Mother, but in a meer formal, and outſide way and manner, even in the ſame ſort, as he kept the other Commandements, being never the nearer entrance into heaven, notwithſtanding all that, like him, in the parable of the two ſons, *Matth.* 21. 28. 30. that pretendeth Honour of obedience to his Father: for when his Father ſaith to him, *Son, go to work to day in my Vineyard*; he readily, and humbly (in ſhew at leaſt) anſwereth, *I go Sir, but went not.* It was onely pretence, and diſſimulation.

4. Look

4. Look that it be not a baſe ſelfiſh, ſelf-ended Honouring of Father, or Mother, for hope of gain by them, and ſo making much of them, whil'ſt ſome requeſts, or deſires of the Child are anſwered, his ends furthered, or fulfilled; ſome large Portions gotten out of their hands, or large fleeces gain'd out of their outward eſtates; like the yonger Son in the parable, that will be giving his Father's Titles of Honour, whil'ſt he hath fingred his Portion (as he calleth it,) *Luke* 15. 12 [*Father*] *give me my Portion*; but *verſ.* 13. *not many day after, he gathereth up all he hath, and leaveth his Father.* Now his Father is not in ſuch requeſt with him; the Text ſaith, he took his journey, but not a word of this, that he asketh his Father leave, or asketh his Fathers advice that way: *Father ſhall I take ſuch a journey?* no verily, let his Father like it, or diſlike it, he now careth not, he hath gotten what he looked for from him, and now fare him well, he careth to be under his Fathers watch no more, he regardeth neither his Company, nor his Counſell, *&c.* ſo *Abſolom*, Oh! his Fathers face and preſence, it is all in all to him, he cannot live without it, one would think, if he ſpeak his heart, 2 *Sam.* 14. *let me ſee the Kings face*——*or if iniquity be in me, let him kill me*, and *verſ.* 33. when permitted to come into his Fathers preſence, *he boweth himſelf on his very face to the ground before him*; what would you have more in a Son? ah! but all this was for baſe and by ends. *Abſoloms* ambitious deſignes, reaches, and ends, could not ſo well be furthered by living as retired, and exiled from the Court, though come to *Jeruſalem*; but at the Court, and near the place of judicature, whither the ſubjects from all parts of the Kingdome repair frequently for Juſtice, there he

4. Meerly Selfiſh.

hath opportunity to lay his traines, 2 *Sam.* 15. 2. without ſuſpition of any, he ſitteth by the gate, the place of judicature and reſort, and he asketh each one, of what tribe art thou? *ver.* 3. and biddeth them, *look that thy matter be good and right*: (As if he were very ſollicitous of Right twixt man and man:) but withall telleth them, *there is none deputed by the King to hear thee.* Now he beginneth cloſely to ſcatter ſeeds of prejudice, and diſcontent in the ſubjects againſt the preſent government ſet over them: then *verſ.* 4. wiſheth in their hearing, *Oh that I were Judge in the Land, that every man which hath any ſute or cauſe, might come to me, and I would do him Juſtice:* now he ſpeaketh a good word for himſelf to be thought of, and put in ſome chief place in the ſtate, and *verſ.* 5. every ſubject that cometh near him muſt have his hand, he muſt take him, he muſt imbrace him, and kiſs him; and no wonder that now he hath, as *v.* 6. *even ſtollen away the hearts of the men of* Iſrael; Oh thinketh every one, what a worthy and hopefull Prince is this, how ſollicitous that every man do right, and have right done him! how marvellous kind, and condeſcending to the meaneſt ſubject, he would ſurely make us, in time, a very good King, *&c.* Now *Abſolom* hath plaid his game well thus far, it remaineth onely that *Abſolom*, in pretence at leaſt, give his Father the Honour of going by his leave to *Hebron*; a place fitteſt to hatch the Treaſon againſt his Father, which he hath been all that while brooding, and where that fire may flame out beſt, which he hath been kindling; this leave is eaſily gained from his Father, *verſ.* 7, 8, 9. he hath 200 men to attend him to *Hebron*, and when thither come, *Achitophel* is ſent for, the conſpiracy is ripened, and numbers of Aſſociates daily

daily increaſe, and good *David* ſoon perceiveth his miſtake in his Sons pretended ſubmiſſion and obeiſance. Yea but the fifth Commandment would cut off all ſuch Attractives to ſelfiſh Honour of Parents, and therefore ſaith, *Honour thy Father and thy Mother*, namely poor or rich, high or low, as well I that hath nothing to give, and leave thee, as that hath never ſo much: hence when Chriſt would ſhew upon what, as upon their bottome and baſis, all the commands of God, either reſpecting God or men, do hang and depend, he ſaith, *Matth.* 22. 37, 38. *Thou ſhalt love the Lord thy God with all thy heart*; this is the firſt and great Commandement, and *verſ.* 39. the ſecond is like to this; *Thou ſhalt love thy neighbour as thy ſelf*, and *verſ.* 40. *On theſe two Commandements hang all the Law, and the Prophets*; thoſe are the two wel-ſprings of all obedience to the Law and word of God; and therefore all the particulars are reducible to thoſe two heads; if the Honour of reſpect, reverence, or obedience, which we give to God, be not from love to our ſelves, or to our own ends, but to himſelf, then it is honouring of God indeed; ſo if our honour, which we give to our Parents, be not from love to our ſelves, but it is from intire love to them, that we ſhew forth ſuch reſpect, or reverence, or obedience, or thankfulneſs to them, now it is Honour of Parents indeed. Again, as it muſt not be Honour of Parents from ſelf-love, as oppoſed to intire love of Parents, ſo it muſt not be from ſelf-love, as oppoſed to love of God; the love of whom eſpecially, ſhould put Children upon Honouring the Image of his Father-hood, in their Parents; hence in that, *Levit.* 19. 3. *Ye ſhall fear every man his Mother and Father*, why ſo? *I am the Lord*

thy God; and ſo thy Father in Covenant, and Covenant-mercies and priviledges, a Father of mercies promiſed and offered to them, *&c.* therefore out of love to me, Honour, every one of you, his Parents. And as Childrens honour of Parents muſt not be ſelfiſh, in reference to love of ſelf-profit, and preferment, or the like, ſo neither in reference to love of ſelf-eaſe, or meer immunity from puniſhments, or corrections, in any contrary way of diſhonour; whether from Parents privately, or the civil Magiſtrate, publickly; if Childrens Honour of reverence, and obedience, which they outwardly hold forth, ſhould be extracted chiefly from the force of Parents auſtere carriage, or threats, or blows, or the dread of the correction from civill Authority, or the like, it is a ſlaviſh, and not a filiall Honouring of them; when *Paul* would expreſs, in a word, that *Timothy* ſerved with him in the Goſpel, neither formally, nor feignedly, nor ſelfiſhly, nor ſlaviſhly, nor forcedly; but freely, ſincerely, and regularly; he expreſſeth it thus, *Phil.* 2. 22. *As the Son with the Father, he hath ſerved with me in the Goſpel*; the Honour then of a Son to the Father is, or ſhould be, neither feigned, formall, ſelfiſh, nor ſlaviſh.

Honour of Parents muſt be 1. Cordiall.

2 In an affirmative way, we ſay the Honour of Parents,

1. It muſt be cordiall; not alone God, as a Father, muſt have each of his Childrens hearts, in all the Honour they give him, as his Sons and Daughters, but *Solomon*, as a Father, may groundedly ſay, as *Prov.* 23. 26. *My Son, give me thy heart*: namely, as that which muſt crown all the Honour, which thou my Son muſt give me as thy Father; thus *Timothy* ſerveth with *Paul* in the Goſpel, as with his Father, by grace, as an ingenious

nious Son with his Father at any other work; namely, with all his heart, *Phil.* 2. 22.

2. It must be constant; as long as the relation holdeth firm twixt Parent and Child, which is as long as they Coexist in this world, and till one of the Relates are taken away by death, Parents from Children, or Children from Parents; they must obey this morall precept, which bindeth *semper & ad semper*, alwaies and to all times; Honour thy Father and Mother, hath no prefixed time set to it. It is not Honour thy Father and Mother whil'st a little one, whil'st a youth, whil'st so or so old, whil'st in a single condition, or with the like limitations, no; but it is without restraint and limitation to ages, sexes, conditions, places, relations, callings, imployments; it is for term of life, and that to which each one, Male or Female, younger or elder, married or unmarried, learned or unlearned, godly or ungodly, high or low, Prince or Peasant, rich or poor is bound unto, hence also that, *Prov.* 23. 22. *despise not thy Mother when she is old:* when she was young, yea, when she was middle aged, or the like, thou prisedst, and respectedst, and didst reverence and obey her, do it as well when she is old; hold on doing of it, to the last. Age may wear and waste a Mothers beauty, strength, parts, senses, limbs, estate, *&c.* but her relation of a Mother is as the Sun, when he goeth forth in his might, for the ever of this life, that is alwayes in its meridian, and knoweth no evening; the person may be gray-headed, but her Motherly relation, is ever in its flourish. It may be Autumn, yea, Winter with the woman, but with the Mother, as a Mother, it is alwayes Spring. Look as that precious daughter *Ruth* said, even to her Mother

2. Constant.

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in Law, *Naomi, whither thou goest, I will go, and where thou lodgest, I will lodge, thy people shall be my people: and thy God my God; the Lord do so to me, and more also, if ought but death part thee and me,* Ruth. 1. 16, 17. so, and much more, if more may be, would become every Son and Daughter, even to ingage themselves, and that for term of life, to Honour their own Fathers and Mothers, both in way of direct Honour, by sharing with them, in doing and suffering, and by being tenderly respective, and observant of them, and usefull, and serviceable to them, wherever they become, or into what condition soever the Lord may cast them; and in a way of reflect Honour, by personall, and reall owning of their Godly Fathers and Mothers, God and people, that they shall be theirs. And as *Ruth* fulfilled actually what she so solemnly ingaged, that way; so should any one Son or daughter much rather, be to their own Father and Mother better every way *than seven Sons,* Ruth 4. 15. *Joseph* also did not onely Honour his Father when he was a youth, but continued honouring of his Father to the last, so long as he had a Father left to Honour, albeit long after he was married, and so highly exalted, witness that *Gen.* 46. 29. and 47. 31. and 48. 12.

3. Compleat.

3. It must be compleat and full, not alone outwardly, but inwardly, not in some lawfull and good things or way, but in all, and that in all places, and upon all occasions: yea every part of them, which is capable of giving Honour to Parents, must do their part of filiall homage, and contribute their share to this common treasury of Honour in generall due to Parents; Parents have been Fathers of the Childrens bodies, and preparatory, and effective instruments of the being of their

their ſouls in their bodies; ſo that head, tongue, eyes, eares, hand and knee, feet, and the like bodily parts in their way, and likewiſe the mind in its thoughts, the underſtanding and judgement in its conceptions, and apprehenſions, dictates, and eſteem: the heart and will in its diſpoſitions and affections, *&c.* All and each of theſe muſt render their proportions of due Honour to the inſtruments of their being; hence that before mentioned of *Solomon* to his Son, *Prov.* 23. 26. *My Son, give me thy heart, and let thine eyes obſerve my wayes*: heart and eyes, ſoul and body, muſt joyn in filiall homage of his Son, to him, as his Father.

4. It muſt be impartiall, without reſpect to them as rich onely, or otherwiſe great in the world, or the like; for if very poor, their Honour from their Children muſt be never a whit the leſs; if *Mary* the Mother of Chriſt, be the eſpouſed wife of *Joſeph*, a poor Carpenter, it is all one to Chriſt, as if ſhe had been a Princes ſpouſe, he is ſubject to them, as a child, *Luk.* 2. 51. *he went down with them to* Nazareth, *and was ſubject to them*; the command of God knoweth no perſons, diſtinguiſheth not of ſuch a Father, or ſuch and ſuch a Mother, but chargeth the Child, *Honour thou thy Father and thy Mother*, be he, or ſhe, poor or rich, noble or ignoble, high or low, of meaner parts or of more accompliſhed abilities, comely and perſonable, or deformed and in ſtature more deſpicable; yea be they of better and ſweeter tempers, or be they of a more harſh, haſty, and rigid diſpoſition, *yet as ſervants muſt be ſubject to their Maſters, with all fear, not onely to the good and gentle, but alſo to the froward*, 1 Pet. 2. 18. ſo muſt Children much rather give Honour to their Parents,

4. Impartiall.

rents, whether of better or worser tempers.

5. In a way of eminency.

5. It must be in a way of eminency: being such Honour as is next in order to that Honour due to God himself, the Hebrew word כָּבֵד applied to persons, or things, in a way of good, most frequently signifieth to make weighty in honour, or glory, or to give some eminent and transcendent measure of Honour and Glory; hence that phrase, 2 *Cor.* 4. 17. *weight of glory*: Speaking of that surpassing——glory of heaven; the same Hebrew verb, which is used in my Text, is sometimes used for *magnifying* of God, *Psal.* 22. 23. *Magnifie him all ye seed of* Jacob (as the *Geneva* translation well rendereth it;) or make him great, ponderous, weighty in glory; but by our New translation, it is commonly rendered, *glorifie*, or make glorious, or eminently Honour. So *Psal.* 86. 9. *they shall glorifie thy name*; and vers. 12. *I will glorifie thy name*; and *Psal.* 50. 23. *he glorifies me*, Levit. 10. 3. *I will be glorified.* So. *Ezek.* 28. 22. The same verb here made use of to express the Honour of Parents, as is to express the glory of God; It sheweth evidently, that it is no ordinary measure of Honour, which Children owe to their Parents; the very name and relation of a Father and Mother, is a glorious thing, and hath glory and excellency in it; the word derived from this verb כבד in the Text is used to denominate, and point out peculiar excellency, as *Exod.* 28. 2. *Aarons* garment must be made לְכָבוֹד for glory, or garments of peculiar excellency, *Gen.* 45. 13. *shew him all my glory* כְּבֹדִי my eminency of Honours, Authority, Respect, and the like; and the verb it self is made such use of *Esay* 43. 3, 4. *thou hast been honourable*, or glorious, as others render it, or most eminent in Honour, in Hebrew

נִכְבָּדוֹת; and *Psal.* 87. 2. נִכְבָּדוֹת *glorious things*, or matters of transcendent, and renounced excellency, *are spoken of thee*; now the same word used here must needs note peculiar eminency of Honour of Parents to be due from their Children.

Let us now make application of what hath been spoken.

The use serveth, 1. For Reproof, and that, 1. Of Children; for their dishonouring, slighting, and despising of their Fathers and Mothers. It was of old reproved sharply in those of *Jerusalem*, in *Ezek.* 22. 7. Formerly mentioned, *In thee they have set light by Father and Mother. Solomon* brandeth the fool, or unregenerate person for this, as his vile property, *Prov.* 15. 20. *the foolish man despiseth his Mother*; this is point blanck crosse to the fifth Commandement. It is higheſt injustice not to give even your Parents their due; one should think none should cut their Parents short of their right; now this Honour is their right: and therefore it is higheſt injustice in any Child, to debar them of their right. The word in *Ezek.* 22. 7. הֵקַלּוּ is directly opposite to the Hebrew word used in my Text, And it signifieth to make lighter, or to make abatement of due weight, or measure of any thing; as say of Honour, of credit, of commodities, or the like. It is used in *Jonah* 1. 5. For the Mariners lightning their ship, by casting out the good wares in it, as forced by a storm to do that, which had they done in another case, it had been manifest wrong, and injustice to the owners; of all others, Parents should not be scanted and pinched, and that by you, their own Children, of their just weight and measure, but rather have it upheaped, or pressed down, or running over; if God in other cases, would have no

1. Use of Reproof.
1. Of Children for dishonour of Parents.

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unrighteouſneſs in meteyards, in weight, or in meaſure, but have *juſt ballances, juſt weights, a juſt Ephah, and a juſt Hin, Levit.* 19. 35, 36. Much more would he have no unrighteouſneſs in weight or meaſure here. And if in other matters the ſcant meaſure be ſo abominable to God and good men, *Mic.* 6. 10. Much more is a ſcant meaſure of filiall Honour. But that we may the better meet with this ſin in all ſorts: Here is to be reproved

1. By ſlighting Parents inſtructions or rebukes.

1. Childrens ſlighting their Parents inſtructions, directions, reproofs, or corrections; this is made a black brand of a perſon yet unregenerate, *Prov.* 15. 5. *The Fool* (or unregenerate perſon) *deſpiſeth his Fathers inſtruction.* Know it therefore, who ever you are, be your pretences to Religion whatſever they may be, yet you are graceleſs perſons, who Honour not your Parents Counſels, or inſtructions, but ſlight and undervalue them; this is made alſo the very trick of a ſcorner, and that is ſomewhat worſe, *Prov.* 13. 1. *a ſcorner heareth not rebuke* -namely, not of his own Father; for it is oppoſed to that, *A wiſe ſon heareth* his *fathers inſtructions.* Yea this is made a very brutiſh ſin, *Prov.* 12. 1. *he that hateth reproof, is brutiſh.* And if the rejecting others juſt reproof, be ſo inhumane, ſo unreaſonable a ſin, verily the contempt of parentall reproofs is ſo much rather. I had almuſt ſaid it is worſe then brutiſh; For the brute creatures, as, ſay, young birds, or beaſts, they do not ſleight the hints which the old ones give them, of what they ſhould ſhun, or what they ſhould deſiſt from, or what way they ſhould take, or the like; (as experience witneſſeth in many particulars, I need not inſtance) yea, it is a deadly token of a perſon, either already given up to hardneſs of heart, and ſo to be ruined, or of one that

that is at the brink of such a pit. 1 *Sam.* 2. 25. It is said of *Elias* Sons, whom he had even too gently reproved for their gross sins; *notwithstanding they harkned not unto the voice of their Father, because the Lord would destroy them*; such persons do but even despise their own souls, and their peace and welfare here and hereafter, *Prov.* 15. 32. *he that refuseth instruction, despiseth his own soul*; which if true of refusing others, much more of refusing Parents good instructions; one may safely say to any such Son or Daughter, surely thou carest not what becometh of thy soul; but let all such despisers of Parents counsels, instructions, or reproofs, especially in matters respecting their souls, I say let all such know & trembie to consider it, that all those despised instructions, and reproofs, will one day be as so many stings of Adders in your hearts, the venome wherof will even drink up your spirits; they wil be as so many viols of oyl to the flame, in your fired consciences, here, or in hell, or both, which will make your tormenting flames, more raging, lasting and tormenting. See in *Prov.* 5. 11, 12, 13. in the deboist youngster, that never cared a pin for any counsels, or rebukes, which Parents, Friends, Masters, or Ministers gave to him, when in his ruff of vanity, but when under Gods dreadfull hand, and his conscience withall awakened, then this is that, in speciall, which galleth him, that he hath not inclined his eares to them which instructed him (and so not to his very Parents also.) ——*And thou mourn at the last, when thy flesh, and thy body are consumed, and say, how have I hated instruction, and my heart despised reproof, and have not obeyed the voice of my teachers, nor inclined mine ear to them which instructed me.*

2. It reproveth Childrens slighting Parents injunctions

2. By slighting their Commands.

junctions or commands, *Prov.* 30. 17. *The eye that despiseth to obey his Mother, the Ravens of the valley shall pick it out*; that is, some suddain, strange, shamefull and remarkable Judgement of God, in wayes, and by means unlikely, shall befall them, and they that whil'st living, would not honour Parents, but despise them, when they are dead, they shall not be honoured, as other men, but like beasts rather then men, they shall be cast out in contempt, as not deserving the common Honour of rationall persons, when dead, to be buried. As their sin is more unnatural, and inhumane, so shall their usage be, when dead.

3. By slighting their watch.

3. It reproveth Childrens sleighting their Parents watch and government, like the younger Son in the parable, *Luk.* 15. 12, 13. (often made use of upon divers occasion, in this discourse) they must needs be for themselves, and before they are fitted for it, or called to it, they will leave their Fathers: but you may be reckoned, with that prodigal, to be persons that while besides your selves: as the effect proved in him; for he slighting his Fathers presence, guidance and provision, he was blasted in his way, and soon took such loose courses, as brought him low enough; and the like will befall all such like youngsters, in their way of slighting their Parents watch and government; if *Dinah* paid so dearly for that little gadding fit of hers from her Fathers house, as to fall under such sin and shame, of being deflowred by a stranger, *Gen.* 34. 1, 2. What will be the sin and shame of such Sons or Daughters, of whom we are now speaking? It may be said of Children, who out of some lust of pride, or discontent, will be leaving of Parents, and forsaking their watch and tuition, when they are not called to it, s in *Prov.* 27.

27. 8. *As a bird that wandreth from her neaſt, ſo is a man that wandereth from his place;* the fitteſt, beſt, and ſafeſt place for the young bird, is her neaſt, where the old ones will be providing well for it, and watching carefully of it, that it come to no hurt, but when the young bird, before it be fitted to flie abroad with ſafety and ſtrength, to watch over it ſelf, or ſhift for it ſelf, yet will needs be hopping out of its neaſt, and wandring thence, it becommeth a prey to every bird of prey, and commonly commeth by ſome means or other to ruine by it. : So if young perſons will needs be leaving their Fathers houſe, which is their neaſt and place, before they are called to it, or fitted for it, miſchief is commonly the iſſue of it. As it is ſaid of *Cain* in his caſe, going out from his Fathers houſe, that he went out from the preſence of God; ſo it may be ſaid of Childrens leaving Parents houſes in ſuch a way of diſhonour of Parents, they go from Gods preſence: and let not any ſuch Children ever look for Gods gracious preſence with you in any ſuch way, but the terrifying preſence rather of his juſtice and diſpleaſure purſuing you, as it did wandring *Cain*, who therefore could not long reſt in any place whereſoever he came. It may be alſo ſaid of ſuch like Children, as of him in *Luke* 13. that in this way left his Fathers houſe, that he was loſt and dead; and ſo are theſe among the number of perſons ſpiritually dead, and if ever, by grace, they come to themſelves, as it is ſaid of him in the parable, *Luke* 15.17. Surely they will lay on hard upon this ſin of diſhonour of Parents above all other ſins, as he did: whence that ſpeech thereupon: *Father, I have ſinned againſt heaven, and before thee, and am no more worthy to be called thy Son.*

4. By ſlighting Parents when aged, or decayed.

4. It reproveth Childrens leſs honouring, or ſlighting of Parents, when they are old, or decayed in ſtrength, eſtate, or the like: contrary to that expreſs charge of God, *Prov.* 23.22. *deſpiſe not thy Mother when ſhe is old.* It was the ſin of *Samuels* Sons, that when he was old, they cared not for his counſels, or checks, or imitation of his godly courſe, witneſs that, they *walked not in the ſteps* of their Father, then, 1 *Sam.* 8. 5. So *Adonijah*, when his Father was old and decrepit, he without regard to his Fathers mind, counſell, or leave, is ready to leap into his throne, 1 *Kings* 1.5. but theſe had diſhonour from others, as their puniſhment, for this diſhonour of their Parents, which was their ſinne. The people as little regard Judge *Samuels* Sons, 1 *Sam.* 8. 5. as they did their Father. And *Adonijah*, whoſe ſin it was not to Honour his Father when he was old, in way of puniſhment, hath not the Honour of a Brother, much leſs of an Elder Brother to *Solomon*, but is brought to an untimely and diſhonourable end. That Son or daughter, who deſpiſeth Father, or Mother, when old, ſeldome liveth to be old.

5. By bare ſemblances of Honour of them.

5 It reproveth the guile of Children, in pretending to Honour Father or Mother, when in heart they ſlight them; like *Abſolom* (formerly mentioned) pretending to Honour his Father, but intending by--and baſe ends-- or like him in that parable forementioned, *Matth.* 21. 30. When his Faither ſaith, go and work in my vineyard to day, he ſaith, *I go Sir, but went not.* Who will ſuch be true to, if you be not true to your own Parents? Hence, when the ſin of diſhonour of Parents aboundeth, here and there, that is accounted a perfidious time and place. And God in judgement will order it, that none ſhall truſt ſuch,

ſuch, as have been perfidious diſhonourers of Parents, albeit they may have never ſuch promiſing qualifications, or relations, in other reſpects. *Mic.* 7.5. *Truſt yee not in a friend, put not confidence in a guide, keep the doors of thy mouth from her that lyeth in thy boſome:* why ſo? *for the Son Honoureth not the Father, the Daughter riſeth up againſt her Mother.*

6. It reproveth Childrens diſgracing, or any way reproaching of their Parents: You are ill birds, which thus defile your own neſts. It was a vile ſin in *Abſolom*, ſecretly to diſgrace his Fathers government, as if careleſs in it, and neglective of what concerned him to look after, 1 *Sam.* 15.3. *there is no man deputed of the King to hear thee,* (ſaith that Sycophant) this was *Chams* ſin to diſcover his Fathers nakedneſs to his reproach, *Gen.* 9. 22, 25. Cham *the Father of* Canaan, *ſaw his Fathers nakedneſs, and went and told his brethren without* (namely in a reproachfull way) but *Abſolom*, and *Chams* ſtories ſhew, that they had reproach for reproach in the iſſue: and God will aſſuredly mete out to ſuch like Children, like reproach, either from their Children in after times, or from others, as a juſt puniſhment of their reproaching their own Parents. 6. By diſgracing Parents.

7. It reproveth perſons younger or elder, having Parents living, that you now at any time, or formerly, uſe railing, reviling, girding, taunting, or upbraiding ſpeeches to them, or of them, *Prov.* 30.11. *There is a generation that curſeth their Father, and doth not bleſs their Mother*; but ſuch are ſo odious and inhumane, that God ſingleth out Children of that ſort, to be cut off by the hand of civill Authority, *Exod.* 21.17. *Levit.* 20. 9. *He that curſeth Father, or Mother, let him die* 7. By rayling againſt Parents.

the death, which command of God, Christ himself vindicateth from the Pharisees undermining traditions, *Mark.* 7. 9, 10. Or if such a sin pass the cognizance, or vengeance of earthly Judges, yet the Lord himself will not suffer such to escape his hand, *Prov.* 20. 20. *who so curseth Father, or Mother, his Lamp shall be put out in obscure darkness.* He shall come to a loathsome, noisome, dishonourable, and untimely end, as a Lamp, or Candle, that might have burned and shined much longer, but is suddainly put, or blown out, and that with a stinking Savour left. And that Children of all sorts, sexes and Ages, may more deeply consider, and lay to heart, this sin of dishonour of Parents, let them look wistly and advisedly, upon the mischiefs also which attend this sin.

Mischiefs attending dishonour of Parents.

1. It maketh way for other sins.

1. It maketh way in you, for all other sins. In *Cain*, this let in fratricide, in *Absolom*, who also regarded not Parents, or their guidance or Counsels, it let in parricide, intentionally, 2 *Sam.* 17. 3, 4. He never cordially honoured his Father, and when he thought he had an opportunity, he as little regarded his Fathers life. *Adrammeleck* and *Sharezer*, were, no doubt, such as had been traded in a way of dishonour of their Father *Senacherib*, that they durst lay their bloody hands upon him, to take away his life, who had, instrumentally, given them theirs, 2 *Kings* 19. 37. No doubt, but from this root of dishonourable thoughts of *Jacob*, sprung *Rubens* incest, *Gen.* 49. 5. else the very reverence of a Father, had deterred him from it. As the Prodigall in the Parable, he first breaketh this bond of Honour of Parents, and so sinneth against his Father, & then he is at liberty to commit the vilest acts of riot, excess, filthiness, *&c.* that youngster in *Prov.* 5. 11, 12, 13, 14 Who con-

confeſſeth that it was his ſin, to diſregard any thing that Parents or others ſaid to him, he alſo confeſſeth, that even in the midſt of the Congregation, openly, and where the beſt means were to the contrary, he was almoſt in all evill.

2. It brings a curſe.

2. It bringeth Parents juſt curſes, and Gods curſe alſo upon you, and upon your poſterity. As *Gen.* 9. 22. 25. It brought upon *Cham*, and his poſterity, by *Canaan*. *Cham* himſelf being no more exempted from that curſe, albeit his Fathers curſe light eſpecially upon his poſterity by *Canaan*, than *Sem* himſelf is exempted from his Father *Noahs* bleſſing, though he were alſo bleſſed in his poſterity, eſpecially by his Son *Eber*, and ſo *Terah*, *Abraham*, *Iſaac*, and *Jacob*. Yea this ſin putteth you under the dint of the imprecation of the Church and Saints of God, *Deut.* 17. 16. *Curſed be he that ſetteth light by his Father or his Mother, and all the people ſhall ſay*, Amen. Ah miſerable caſe of ſuch as you are, who are, by Gods command, to be curſed by all the people of God!

3. It brings exclusion from Gods Church.

3. It brings the excluſion of you, and of your poſterity, from the Church of God, and the priviledges thereof *Cham*, a diſhonour of his Father, is, in that reſpect, as an outlary, and God will not have his Church to have any near civill, much leſs Sacred and Church-Communion, with his poſterity by *Canaan*, *Deut.* 7. *Cain*, who flung off his Fathers Counſels, commands, rebukes, and watch, and went from his Fathers houſe like a very vagrand, *Gen.* 4. 16. His poſterity are, in oppoſition to thoſe of the Church, ſtiled the ſons and daughters of men, not of God. *Iſhmael* who regarded not his Father *Abrahams* diſpleaſure, witneſs his mocking at his dearly beloved Son *Iſaac*, he and his are caſt out, and afterwards left

left out, as outlaries from the Church of *Abraham*. *Esau* likewise, who honoured not his Parents, witness his cross matching against their minds, he, and the *Edomites* which came from him, are excluded Church priviledges. The *Moabites*, and *Ammonites*, of *Lots* daughters, who so vilely dishonoured their Father *Lot*, were also, by Gods command, excluded Gods congregation, for many generations.

4. It brings vilest outward conditions.

4. It bringeth commonly with it, the vilest outward conditions: either for reproach, under which such Children, by Gods just hand, do lie; Shame is the portion of such who refuse instruction, especially of Parents, *Prov.* 13. 18. Or for poverty; *poverty and shame shall be to him that refuseth instruction*, ibid. Like as to him in the Parable, *Luke* 15. Who was brought to less than a morsell of bread, to husks and draff: Or for extreamest and basest servitude; like that prodigall scornfull Son, that would have been glad of the meanest hired servants place with that Citizen, *Luke* 15. 15. And is set about as mean imployment, to feed his swine, and as for his food, he must either eat with the swine, or fast and starve, *vers.* 16, 17. Thus *Cham* in his posterity by *Canaan* (the beginner, in that vile act of dishonour, to *Noah*,) he is destinated to become the vilest of servants, or a *servant of servants*, Gen. 9. 25. Prov. 17. 2. *a wise servant shall have rule over a Son that causeth shame.* A Son that any way dishonoureth, or reproacheth his Parents, shall be put under the rule of a servant, made a servant of a servant. Or finally, this bringeth vilest conditions, in respect of hasty, and vilest deaths and ends, following the same, as was hinted before from *Prov.* 30. 17. and as is manifest in *Absoloms* end, 2 *Sam.* 18.

2. This

2. This uſe ſerveth for reproof of Parents, who any way undermine this Honour, in generall, which is due to them from their Children. And that,

2. Reproof of Parents undermining this Honour of theirs.

1. By giving them bad examples of diſhonour to their own Parents. So did *Cain* to his poſterity, and thence alſo was it, that they were ſo bad every way both to God-ward, and likewiſe to man-ward: their meaſure of ſin was full, *Gen.* 6. 5. And ſo the flood ſwept that whole generation away; yea the poſterity of *Seth*, did the like at that time, witneſs their taking wives of all that they themſelves liked, not Honouring their Parents with their proper right, namely to chooſe wives for their Sons, when fit to be diſpoſed in marriage, *Gen.* 6. 1, 2. And no wonder that their Children begotten in that 120. years ſpace of Gods patience, *verſ.* 3. they prove no better than thoſe their Parents: for a little before the very entrance of *Noah* into the Ark, *Noah* onely is ſeen righteous, of all that generation, *Gen.* 7. 1. and all the reſt of the generation, Fathers and Children, periſhed. *Cham*, the Grand-father, and *Canaan* the Father of the curſed race of the *Canaanites*, were both deriſive ſpectators and informers of old *Noahs* nakedneſs: and thence alſo the *Canaanites*, their curſed poſterity, they became in after times ſo notorious and ſhameleſs, in that very way and ſin of diſhonour of Parents,-- for hence is it that *Levit.* 20. 9. When God had forbidden Curſing of Father and Mother, and *verſ.* 11. The uncovering of a mans own Fathers wifes nakedneſs, or that of a mans own Mothers Siſters nakedneſs, *verſ.* 9. *verſ.* 23. He chargeth the Jewes not to walk in the manners of the Nations, which he caſteth out before them (namely the

1. By bad examples of theirs.

Canaanites) for they committed all these things, namely, which were mentioned from *vers.* 9. to 22. Amongst which were those Acts of highest dishonour to Parents', even now instanced in: for which the Lord abhorred and rejected the *Canaanites*. The like might be said of the posterity of *Ishmael* & *Esau*; like Parents for exemplary dishonour to Parents, like Children, and posterity, or rather each posterity, successively, worse that way than their Fathers. As it was in *Jobs* case, that Father, or chief ruler, sometimes of the people, he was had in derision of some younger men, *Job* 30. 1. And no wonder, for *vers.* 8. he saith, *they were Children of fooles, and of base men, who were more vile than the earth*; their Parents therefore being as vile in their manners, as in their outward estates, no wonder that their Children had their civill Father in derision. So if Parents are vile towards their own naturall Fathers and Mothers, their Children commonly prove as bad that way also, as themselves. And it were good for Parents, when, to their grief, they see their Children are ready to curse, or slight, or any way dishonour them, to consider, whether they themselves have done as much to their Parents, and so beside the evill example, which they possibly set before their very children, that way, they have thereby provoked God to mete out to them, by their children, according to that measure of dishonour, that their Parents had from them. According to that word of Christ, *Luke* 6. 37, 38. *With the same measure that yee mete withall, it shall be measured to you again.* And like as *Solomon* telleth Masters, when they hear that their servants dishonour or curse them, that oftentimes their own hearts know, that themselves likewise have cursed

curſed others (even that were their Maſters alſo) *Eccleſ.* 7. 21. And ſo they might the leſs wonder at ſuch hard meaſures from their ſervants: the like might be ſaid to Parents, in caſes of their diſhonour from their Children, that if your hearts know, that you have been faulty that way towards your Parents', it is no wonder that you are paid in your own Coyn, from your own Children.

2. By bringing any juſt blaſt upon their Children and poſterity, through ſome other daring ſins againſt God or man, ſo that even their poſterity, in Gods juſt Judgement, become every way the worſe, even in the matter of ſin alſo againſt the firſt and ſecond Table; thus alſo God viſiteth the iniquity of the Fathers upon the Children, unto the third and fourth generation, according as is threatned for ſins, againſt the ſecond Commandemandement. As we ſee alſo in that fearfull example of the Jews, rejected together with all their poſterity, and left unto all manner of wickedneſs againſt God or man, for the Parents rejecting of Chriſt, *Rom.* 11. 20. 1 *Theſſal.* 2. 14, 15, 16. So God threatneth, *Eſay* 14. 20. *That the ſeed of evill doers ſhall never be renowned*; and ſo not honoured ſo much before God or men, as to become true honourers of Parents. So *Eſay* 9. 13. 16. That for the peoples ſtubborn going on in ſin, threfore he will have *no delight in their young men*, verſ. 17. The poſterity of *Cain*, *Chaut*, *Iſhmael* and *Eſau*, are dreadfull examples of ſuch a judiciall blaſt of poſterity, even in their very morals, for the high-handed ſins of their Anceſtours. 2. By bringing ſome blaſt upon their Children.

3. By neglect of good and pious education of children; when Parents bring up their Children rudely and profanely, carnally, and careleſly, or 3. By neglect of pious education.

to

to meer world and the like, it cauſeth all kind of diſorders in them, it corrupteth them in their morals; and you may thank your ſelves, if you have unnatural, irreverent, diſobedient, or ingratefull Children of them; hence in the old world, when good education had been long neglected, in the very Families which came of *Seth*, who were of the Church, Sons of God, they alſo care not for their Parents Authority, or Authoritative intereſts in their diſpoſall in marriage, but they took them wives of all that they themſelves liked, albeit thoſe Wifes were of the Daughters of men, of *Cains* brood, outlaries from the Church, as in *Gen.*6.1,2. oft occaſionally mentioned. So in *Sodom*, when good education was neglected, ſee how baſe the younger ſort alſo were, *Gen.*19.4. from the youngeſt to the eldeſt they came to have forced thoſe ſtrangers (as they took them to be) at *Lots* houſe, and v. 14. *Lots* grave and godly Counſell to his Sons in Law, who had eſpouſed his Daughters, It is derided by them. Hence in that ſad time of the Apoſtacy of *Judah*, when the good man was periſhed out of the earth, and there was none upright amongſt men, and ſo none (in compariſon) that made conſcience of that Parentall duty of good education of Children, then was the time when as the Son diſhonoured the Father, and the Daughter riſeth up againſt her Mother, as is expreſſed, *Mic.* 7. comparing v. 2. and 6. together.

4. By humouring Children in vanity.

4. By fooliſh humouring of their Children in their luſts: either in their Pride, or voluptuouſneſs, or the like. *Iſaac* himſelf ſmarted for it, for ſuffering his Son *Eſau*, to give himſelf more to his ſport in hunting, than any other better Imployment; for afterwards *Eſau* ſlighting his Fathers

ther and Mothers Authority and peculiar right in the matter of the choice of a Wife for him, as for their own Son, he without them chooseth himself a Wife, yea, two wives, and that of the a cursed brood of the *Hittites*, which were a grief of mind to *Isaac*, and to *Rebeckah*, Gen.25.27. Compared with *Gen.* 26. 34,35. How many in greater Cities, by such foolish humouring of their Children, have them prove deboist ?

5. By discontented, harsh, and rigid carriages, before, or at least towards Children. When the Apostle had charged Children to honour Parents, *Eph.6.*2,3. he addeth, *And ye Fathers provoke not your Children to wrath*; namely, by your harsh and austere carriages towards them: For that will undermine Parents honour of respect from their Children, by alienating their hearts more from their Parents; and likewise their honour of Reverence, hardning their hearts against their Parents threats or blowes, so that they will grow more regardless of that displeasure and anger of their Parents, which they see so readily, so frequently, and sometimes in a manner so causelesly to be expressed: and likewise their Honour of Obedience, and therefore in *Col.* 3. 20. When *Paul* had charged Children to obey their Parents, *vers.*21. *Fathers* (saith he) *provoke not your Children to anger, lest they be discouraged*, or wax heartless, and hopeless to do or to set about any thing you require of them, so as to give you content: and so grow regardless, whether they do or neglect to do what you command them; perceiving that it is all one, their Fathers will he froward, hasty, harsh and rigid towards them, when they have many times done their best for them, and they can be no worse (think they) if we do lesser, if we do nothing

5. By harshness to them.

nothing, yea, if we do contrary to their Command: And this will also undermine Parents honour of recompence from their Children, which remembring Parents harsh carriages towards them, when they were young, may have strong temptations to do the lesse for them in their age, or decaies, when they need their Childrens help. But more of this possibly when we come to particulars.

6. By discord betwixt Parents themselves.

6. By discords, and uncomfortable breaches, hard speeches, crosse carriages, and discontents, betwixt Fathers and Mothers; hence, *Prov.*19.13. those two are joyned, *A foolish Son is the calamity of his Father, and the contentions of a Wife are a continuall dropping*; where there are waearing and wasting contentions, ever and anon, betwixt Wife and Husband, there will be also such a foolish Son, of such a Husband and Wife, who will be a calamity to his Father. Such miscarriage betwixt Father and Mother undermineth your Wisdome, Gravity, and Authority, in your Childrens eyes, who behold the same, and even tempteth them, the more to disrespect, you and your Authority.

7. By leaving their Children to their own wils.

7. By suffering Children too much to have their wills, and not seasonably and frequently to break them of their own head-strong wills, and to crosse them, in their own wilful desires, or designes, *Pro.*29.15. *A Child left* (in this sense also) *to himself* (to have his own will and lust) *bringeth his Mother to shame*: proveth so stubbon and rude, that he is very a disgrace to her that bare him, who, of the two Parents, is the most ready and apt to let her Child have its will too much.

3. Reproofe to all Corrupters of Youth.

3. This use reproveth such also who either by distilling corrupt principles into the younger sort

or by any lewd counſells, or the like, do intentionally or actually withdraw Children from due Honour of their Parents; of the former ſort are ſuch like as thoſe falſe teachers among the *Jewes*, who taught the Sons who had Fathers and Mothers living and needing their help, that yet they needed not to relieve them, or to give ought to them, but inſtead thereof, either to give ſomthing to the *Corban*, or treaſury, for temple-uſes, and that would exempt them and excuſe them from the other work of relieving their Parents: and ſo teaching them to deny to their Parents the Honour of recompence due to them, they made the 5 th. Commandement, *Honour thy Father and Mother*, void, and of no force and Authority, or place, as Chriſt reaſoneth, *Mark.7.9.*to 14. There are too many ſuch like corrupters of Children, not aloue amongſt *Papiſts*, who hold forth the ſame in ſubſtance, which is there inſtanced in, as might be ſhewed in their Principles, who would have men give away their whole eſtates to Religious uſes (as they call them) and ſo diſ-enable themſelves to relieve their Parents, in what need ſoever they may ſtand thereof: they would alſo have young Men and Women without Parents Conſent, to become their Votaries, and when once ſuch, no way to Miniſter to their Parents any more, though ſick, or otherwiſe needing their Childrens help: but I fear there are too many other petty Antichriſtian Spirits, in theſe daies, who by other erronious tenents, wherein they pretend to be for Chriſt, but are indeed againſt Chriſt they leaven their Diſciples, and ſuch as they can ſubtilly draw after them, with a Spirit of Alienation, even from their own good Parents, if they will not be of their corrupt Judgments and opini-

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ons; but as those seducers among the *Jewes*, notwithstanding their goodly pretences to Religion are branded by Christ to be Hypocrites, according to that of *Solomon*, *Prov.* 11.9. *The Hypocrite with his mouth* (or the corrupt principles and perswasions uttered by his mouth) *destroyeth his Neighbour*: And as Christ charged them to be such bold and high-minded sinners, as by those corrupt speeches of theirs, did, what in them lay, make void the Commands of God, so doubtless are such like seducers to be justly charged with the like guilt of prevailing and ruling Hypocrisie, and rebellion against the Lord. And Jesus Christ, who when on earth did doctrinally charge and impeach them in such sort, will assuredly at the last day Judicially sentence men and Angels for the same wickednesse, if they seasonably, seriously, and sincerely repent not of the same. As for others, who by their Counsels as well as scandalous examples, are Corrupters, as of others, so of youth also, and as in other matters, so in this which respecteth the honour which they ow to their Parents, these shew themselves to be the Children of *Belial*, or of the very Devill, as of one who is amongst all yoaks, in Church, or State, or Familie; they were Children of *Belial*, in 1 *Sam.* 10. 26, 27. who despised *Saul*, that Father of the Common-wealth of *Israel*: and they are no better, who act or teach contempt of Fathers of Families. As *Elies* Sons, those ring-leaders in such wayes of dishonour of Fathers of Families, 1 *Sam.* 2.25. they are called men of *Belial*, vers. 12. Such Corruptors of youth, in the matter of Honour due to Parents, be their profession of Religion what it may be, or give they never such good hopes of the truth thereof, as one while *Achitophel* did

did, who was *Davids* equall, all one heart with him (as he thought) his guide, his moſt intimate acquaintance, one with whome he took ſweet Counſell, in ſacred, as well as Civill things, and walked to the houſe of God in Company with him, *Pſal.*55.13,14 Yet if a Counſellour to *Abſolom*, a Son, in way of high diſhonour to *David*, his own Father, as he was in that Counſel he gave *Abſolom*, to defile his Fathers bed, 2 *Sam.* 17.20, 21,22,23. and to ſeek his Fathers very life, as well as throne, 2 *Sam.* 17.1, 2, 3, 4, 21. I ſay ſuch a vile Counſellour of Children any way to diſhonour their Parents, he is no doubt a deſperate Apoſtate, ripe for the very Imprecation of a godly Parent, as in *Davids* caſe, 2 *Sam.*15.31. *Lord turn the Counſel of* Achitophel *into fooliſhneſſe.* Such Corrupters of youth alſo, as well of others, you are ſurely impeniten t, obdurate perſons, perſons of a ſeared Conſcience, paſt hope of good, and refuſe perſons iu Gods ſight, *Jer.* 6 28, 29, 30. *They are Braſs and Iron, they are all corrupters, the bellowes are burnt, the Led is conſumed of the fire, the Founder melteth in vaine, for the wicked are not plucked away; reprobate ſilver, ſhall men call them, becauſe the Lord hath rejected them.* You are ſoul-murtherers, *Prov.* 12. 5, 6. *The Counſels of the wicked are deceit: The words of the wicked are to lie in wait for blood*: even the very ſouls of men, *Prov.* 11.9. *An Hypocrite with his mouth* (or with the words, Counſels, and principles uttered by his mouth) *deſtroyeth his Neighbour*: even his Neighbours ſoul alſo, and ſhall ſuch bloody and deceitfull men, ſuch crafty ſoul-murtherers eſcape? no Aſſuredly. If ſowing diſcord amongſt brethren, be ſingled out from the reſt, as one ſpeciall thing which is an abomination to the Lord, *Prov.*

6.

6. 16, 19. compared; O how abominable is this unto the Lord, for you, by your vile corrupting ſpeeches, tenents, or Counſels, to lay the ſeeds of Alienation of Childrens hearts from their own dear Parents. As the City (or civill polity and ſociety) is too oft overthrown, by the mouth (or corrupt ſpeeches, principles, and Counſels uttered by the mouth) of the wicked, *Prov.* 11. 11. So is the Family alſo. And ſhall ſuch enemies to mankind eſcape unpuniſhed? no aſſuredly, *Prov.* 17. 20. *He that hath a perverſe tongue* (to give ſuch like, or any other perverſe Counſel) *falleth into miſchief*, *Prov.* 13. 2. *As a man* (a good man) *ſhall eat good by the fruit of his mouth* (or by the good words, principles, or Counſels, proceeding from his mouth) *ſo* (by way of oppoſition) *the ſoul of the tranſgreſſors ſhall eat violence*: they ſhall be paid in their own coin, and reap the fruit of all the curſed ſpeeches or Counſels which proceeded from their mouths. *Prov.* 10. 31. *The mouth of the juſt bringeth forth wiſdome* (namely in thoſe whom they inſtruct, rebuke, perſwade, or Counſel) *but the froward tongue* (which uttereth naughty counſels and tenents, &c.) *ſhall be cut out*. And commonly ſuch bad Counſellours of Sons or Daughters, unto any waies of diſhonour to their Parents, they come to diſhonourable and vile, if not deſperate ends, as did that bad Counſellour, *Achitophel*, who dyed by a halter, but which was worſt of all, he was his own hangman, 2 *Sam.* 17. 23. And O! that all bad Counſellours of Children againſt their Parents, might in time take warning by that, and many other dreadfull examples, mentioned in Hiſtories, of the ſad ends of ſuch like Counſellours.

A ſecond uſe of the point may ſerve for examination

on, whether any have or do rightly Honour their Parents. This is the rather to be conſidered, in that there is a formall Phariſaicall Honour of Parents: there is an Honour of Parents common not alone to Hypocrites, but to very *Pagans* alſo, who from meer naturall principles have done much this way in Honour of Parents, and have been very eminent and famous therein. But to paſſe them by at preſent, and inſtance in others. *Paul* before his converſion was an exact Moraliſt, touching the letter of the Law, and ſo of the 5th Commandement, he was blameleſſe, *Phil.* 3. 6. So that young man, in his ſenſe, had kept all, and o the 5th Commandment, according to the letter of it, *Mark* 10. 19, 20. Yet a meer unregenerate perſon.

Marks of due honour of Parents.

Now if perſons, in the relation of Children rightly honour their Parents, it may be diſcerned by ſuch markes as theſe.

1. If from a good conſcience.

1. If Conſcience to God, and to his command hath the greateſt ſtroak, in the Honour given to Parents, by their Children. If rightly honoured, they are honoured in the Lord, as in that branch of this Honour, it is ſaid, *Eph.* 6. 1. *Children obey your Parents in the Lord.* So it is true in Honour in generall, or in any other particular of Honour due to Parents, they muſt be reſpected, reverenced, and recompenced, &c. *in the Lord.* Or ſo as it be from a good Conſcience, and may ſtand with a good Conſcience, 1 *Tim.* 1. 5. the end (or ſcope) of the Commandement (even of the whole Law ſpecially that of the ſecond Table, and particularly this of the fifth Commandement alſo) is Love (to whom *Matth.* 22. 37, 38, 39, 40. all the duties of the Law are referred as to their head) out of a pure heart, and a good Conſcience, and

faith unfeighned. True it is, the Law of nature and Nations alſo, may and muſt have a ſtrong hand in the Honour of Parents by their Children, but muſt not have the chief hand therein; reſpect may and muſt alſo be had, to the bleſſing of life, and that it may be well with us, *Eph.*6.2,3. *Honour thy Father and Mother, that thou maiſt live long, and that it may be well with thee:* We may and muſt aime at this, that it may be well with us in our ſouls, bodies, eſtates, names, occaſions, relations, changes, proſperity, adverſity, life, death, and after death; but yet conſcience to God, and his command, together with chief reſpect had to the glory of God, muſt be the great wheel, which carrieth us on in this good way *Paul* thought to gain eternall life, by his Morall Righteouſneſs, & that ſet him ſo hard to this, and other works of the Law, *Ph.*3.6,7. The yong mans queſtion, intimateth what was uppermoſt in his heart, in all his keepings of the Law, namely, the getting of eternall life onely, *Mark.* 10.17,19,20. And therefore theſe were not right in any of their acts of obedience to this fifth Commandement, or to any of the reſt of the ten Commandements.

This is diſcerned if from Faith,

Now if this Honour to Parents be indeed from a good conſcience, it will be alſo from faith unfeigned: for they are joyned, 1 *Tim.* 1.5. When the intereſt which children have in the Lord, and in his gracious covenant and promiſes, is a main ground of the Honour of Reverence, or of any other Honour, which perſons as in the Relation of Children, do give unto their Mother, or to their Father, this is ſuitable to Gods mind, *Levit.* 19.3. *Ye ſhall fear every man his Mother, and every man his Father*; why ſo? or what ſhould move them to that? it followeth: *I am the Lord your God.* Be-

cauſe

cause they believe him to be their blessed Covenant Father in the *Messiah*, they are therefore the rather to put all the Honour they can upon the Image of his Father-hood in their Parents. Now it is as God would have it. So when persons as in the relation of Children do respect, prise and love their Christian Parents the more, because they love the Lord, who requireth this at their hand, now it is well also; or when an holy fear attendeth them, lest not alone their good Parents hearts, but lest the Lord also, and his Spirit, should any way be grieved, or displeased by their expressing, or carrying it towards them in any way contrary to due Honour of Parents; they are afraid to carry it irreverently, disobediently, disrespectfully, or ingratefully towards them, even when some way tempted thereto, lest the eyes of Gods glory should thereby be provoked, now also it is well. Or when at any time they espie any dishonourable thought, or stirring in their minds, or spirits, or take notice of some speech, or carriage of theirs, savouring of dishonour to Father, or Mother, and this melteth their hearts kindly before the Lord, and maketh them ready to confess the same ingenuously to living Parents, as well as to the Lord, and that in all the aggravations thereof; yea when a very shadow of such dishonour of Parents, or the remembrance of any passages savouring thereof, though past long ago, and possibly before God touched their hearts effectually, as well as since that, these also are matters of heart Abasings, breakings, and bitter complaints before the Lord: this argueth a good conscience in this particular also. When they also do watch their spirits and hearts, to keep them to the Rule, as well as over their speeches, gestures, and actions, to keep them

If from love of God.

If from fear of Sin.

If kindly broken and Abased when the contrary in them is discerned.

If watching over their spirits also for

as close as may be to that rule, *Honour thy Father and thy Mother:* this also argueth Honour of Father and Mother from a good conscience. In a word, when there is no other thing of an inferiour nature, either to affright and force them to it, or on the other hand, to bribe them to it (as say riches, preferments, patrimony, or the like humane Attractives) and yet they are inwardly moved, and strongly, and prevailingly carryed out, in a way of Honour of Parents: All these do undoubtedly evince, that now at least there is a blessed Spirit, and habit of Honour of Parents wrought in such Children by the speciall efficacy of the Holy Ghost, from which such do now at least Act, in matters respecting their Parents Honour, and that now at least, a good conscience, and conscience to God and to his Command, doth set them about this blessed work.

If there be no outward thing frighting or chiefly drawing to it.

The clearing of this first mark, which indeed is the main of all, might satisfie us, but for further help in this discovery, let us adde three or four marks of Honour rightly given to Parents.

2. If holding up Parents Honour when aged, and decayed.

A second mark then hereof is, when Children are conscientiously carefull to hold up Parents Honour, when they are Aged, yea, and when through infirmity, Parents some way miscary. As *Sem* and *Japhet* were cordially sollicitous to hold up their Aged and miscarrying Father *Noahs* Honour; yea though tempted by their brother *Chams* derisive tale about their Father, to have disrespected him: yet see their conscientious care of maintaining their respect, and reverence to their Father, in avoyding any occasion (as sight of his nakedness) which might have drawn on contempt of him, in them, *Gen.* 9. 22. *And* Ham, *the Father*

ther of Canaan, *saw his Fathers nakedneſs, and told his two brethren without*, verſ. 23. *And* Shem, *and* Japhet *took a garment, and laid it upon their ſhoulders, and went backwards, and covered the nakedneſs of their Father, and their faces were backward, and they ſaw not their Fathers nakedneſs.*

3. When good Children do even thirſt after their carnall Parents ſouls welfare and peace, above others, and are ever and anon contriving which way to help on that alſo. Thus did *Abraham*, what in him lay, to help out his Idolatrous Father *Terah*, from his courſe and way: as might be ſhewed by comparing *Acts* 7. 3, 4. with *Gen.* 11. end, and 12. 1. and *John* 24. 2, 3.

3. If Children thirſt after Parents ſouls welfare.

4. When they are as willing and joyfull to Honour Parents, all the juſt wayes of Honour of them, as they are to partake of any benefit of their parentall reſpects or bounty, as they are to have it be well with them here or hereafter, as they are to live long upon the earth, or as they are to have the like due honor put upon them by children, wch they already have, or maycome to have themſelvs.

4. If as willing to Honour them as to be Honoured, or rewarded by others.

5. When they do not ſo ſoon forget their Parents after they are dead and gone. *Sarah* was 90. years old, when ſhe bare *Iſaac*, Gen. 17. 17. And lived 37. years after. For ſhe died when ſhe was 127. years old, *Gen.* 23. 1. then *Iſaac* was 37. years old: he was 40. years old, when he maried *Rebeckah*, Gen. 25. 20. Which was three years after his Mothers death: and when he married, or took *Rebeckah* to wife, then it was that *Iſaac* was comforted after his Mothers death, *Gen.* 24. 67. For three years ſpace then, this pious Son was ever and anon mourning in thoughts of his good Mothers death, and God made this his ſweet companion

Rebeckah, a ſpeciall comfort to him againſt that trouble about his Mothers death.

3. Uſe. Of exhortation,

A third uſe is of exhortation: and that, to Parents, to indeavour what in you lieth, to help forward your Children, in their Conſcionable performance of this their duty of Honour of Parents; and for this end,

1. To Parents to further this their due Honour.

1. By preventing their being either corrupted, or diſmayed in matters of Religion.

1. Take very ſpeciall care, to prevent whatſoever, either may corrupt them, or any wayes diſcourage them in the matter of the Honour of God himſelf, or of his word. For if they groſly fail in the matter of the Honour of God & of his word, they will as groſly fail in the matter of Honour of Parents; As we ſee in *Elies* Sons, who were vilely corrupt in the matters of Religion, as thoſe of common honeſty, 1 *Sam.* 2. 12, 13, 14, 15, 16, 17, 22. and *verſ.* 25. they were as vile tranſgreſſours againſt the fifth Commandement, requiring Honour to Parents: they hearkened not to the voice of their Father. Imitable therefore is that care of the Godly Fathers of the two Tribes and half, to remove occaſions of diſcouraging their Children, from the fear or worſhip of God, *Joſh.* 22. 25, 26, 27, 28. And if we have not rather done it (built this Altar of witneſs) ſaying, in time to come, your children (ſay they to the Fathers of the ten Tribes there met) may ſay to our Children, what have you to do with the God of *Iſrael?* ye have no part in the Lord: ſo ſhall your Children make our Children ceaſe (or be diſcouraged and Apoſtatiſe) from fearing (or worſhiping) the Lord. Oh! that Chriſtian Parents would the rather keep out Anabaptiſtical principles and doctrines, as from their own hearts, ſo as much as may be from the eares and minds of their Children, leſt being told thereby, that they have

have nothing to do with the God of *Israel*, and they have no part in the Lord; they are made thereby to ceaſe, or be diſcouraged, from the fear, or worſhip of the Lord; but that by the way.

2. By redreſſing diſorders in them one towards another

2. Redreſs what in you lyeth, (if you did not prevent) diſorderly carriages of your Children towards one another; for if they are inured to carry it badly one toward another, they will alſo carry it diſhonourably towards Parents, *Gen.* 37. 23,24. *Jacobs* Sons, who, before their converſion, carried it ſo unworthily towards *Joſeph*, they carried it as malepertly towards their Father, *Gen.* 34. When *verſ.* 30. their ſorrowfull Father had expreſſed his fears of the ruine of him and of his houſe, which might be occaſioned by his Sons Murther of the *Shechemites*, they ſaucily anſwer *verſ.* 31. *Should he deal with our Siſter as with an Harlot?* *Abſolom* that will carry it ſo cruelly and perfidiouſly towards his brother *Amnon*, 2 *Sam.* 13.28,29. He proved as very a perfidious and cruel wretch towards his own Father not many years after. *Cap.* 15. *Rebeckah's* care therefore was imitable, to prevent, or remove the continuall diſcords, and jarrs, and miſchiefs, which might ariſe from that heart-grudge between *Eſau* and *Jacob*, which becauſe ſhe could not heal, ſhe ſends away *Jacob* from *Eſaus* company, *Gen.* 27.42,43,44,45.

3. By being fearers of God themſelves.

3. Labour to be fearers and honourers of God your ſelves, as an heavenly Father, and then you have the advantages of the promiſes of God, that your Children ſhall be bleſſed alſo, and conſequently furniſhed with this ſpirituall bleſſing, a ſpirit of Honour of Parents, *Pſal.* 112. 2. *The generation of the upright ſhall be bleſſed*, that they ſhall be a comfort to you, as Vine-branches iſſuing from the wombs of your wives, yielding in time

grapes of Conſolation to Parents, in the wayes of due honour to God, or Parents, *&c. Pſal.* 128. 1. *Bleſſed is every one that feareth God*, &c. And *verſ.* 2. *happy ſhalt thou be, and it ſhall be well with thee.* And *verſ.* 3. *Thy wife ſhall be as a fruitfull Vine by the ſides of thine houſe, thy Children as Olive-plants round about thy Table:* which is not barely a promiſe, that their wives ſhall have Children, or many Children, as if that made them ſo peculiarly happy as is promiſed they ſhould be: for ungodly perſons are full of Children, *Pſ.* 17. 14. *They ſend forth their Children like a flock*, Job 21. 11. No, but its a promiſe of making the fearer of God happy in the qualification of his Children, that they ſhall be, ſuch as ſhall yield wine of conſolation to them, in what they ſhall be to God, and to their Parents, and to others: as the Vine-branches do yeeld the grapes, which yeeld the chearing wine to mans heart: and that they ſhall be ſuch, as ſhall be an honour to their Parents, by their manner of walking towards God, Parents and others, as Olive-plants yeeld that oyle of Olive, which maketh mans face to ſhine. I forbear to inſtance in other promiſes.

4. By praying and pleading with God much for Children.

4. Pray much and plead earneſtly with God for your Children, that God would write his Law (and ſo the Law of the fifth Commandement alſo) in their hearts: ingrave the Law of grace in them, to diſpoſe and inable them to obedience to all his Commandements.

5. By acting faith in Gods promiſes for Children.

5. Act your faith upon the promiſes of God, undertaking for your Childrens beſt welfare, as *Eſay* 61. 9, and 65. 23. *Gen.* 17. 7. *Acts* 2. 38, 39. *Eſay* 59. *ult. cap.* 44. 3, 4. Which as they are made to the whole Church, as an homogeneall whole, ſo to each part of which that whole conſiſteth. If the woman

woman of *Canaan* can believe. And for her daughter, ſhe may have not only that mercy of diſpoſeſſing the devill, but what ſhe will for her, *Matth.* 15. 28. *Oh woman, great is thy faith: be it to thee as thou wilt.* If that man in *Mark.* 9. 21, 22, 23, 24. Can believe that Chriſt can help his Son, at that or any other dead lift, *all things are poſſible to him that believeth:* even to a Parent believing for his Child. *Even* that could believe for her very babe, whom out of faith ſhe called *Seth:* for God ſaid ſhe, *hath appointed me another ſeed,* (or *good and godly Child*) inſtead of *Abel,* whom *Cain* ſlew: ſhe faled not of what ſhe believed for him: for he proved a moſt worthy man to God and man-ward. So did *Noah* prove, of whom his father, when born, could believe, & therfore in faith called him *Noah,* ſaying, *this Son ſhall comfort us, concerning our work and toyl of our hands,* &c. *Gen.* 5. 29. So did *Moſes* prove a man eminent, not alone for honour of God, but for honour of Parents, witneſs thoſe Acts of Honour to his very Father in Law *Jethro,* mentioned *Exod.* 4. 8. and *cap.* 18. 7. and *Numb.* 10. 31, 32, 33. Concerning w^ch *Moſes,* when he was a very babe, his own Parents acted their faith, and from that faith uſed that means to become an inſtrument of ſpeciall honour, *Heb.* 11. 23. They in *Pſal.* 102. That believed for their Children, that their Children ſhould continue, *verſ.* 28. *The Children of thy ſervants ſhall continue,* muſt needs believe for their help and grace to obey the fifth Commandement, which is made by God himſelf a very ſpeciall means of continuing and living long in the Land, which the Lord thy God ſhall give them.

6. By good education of Children.

6. Bring them up in the nurture and admonition of the Lord, hence thoſe two joyned, *Eph.* 6. 1, 2, 3.

2, 3. Children are charged with this: *Honour thy Father and thy Mother:* Parents with their duty, in lieu thereof, and as a means to further it, *verſ.* 4. *Likewiſe ye Parents provoke not your Children to wrath,* and that way hinder your children in it, *but bring them up in the nurture and admonition of the Lord,* and that way further your Children in it. *Iſaac* that was ſo well educated by his Father, in what a high degree doth he honour his Father, with this Honour of obedience, when at his Command, though being in the flowre of his youth, about 30. years old, he could eaſily have eſcaped his old Fathers hand, yet is content to let him bind him to be offered up as a ſacrifice unto God? *Gen.* 22. 9. So *Noah's, Shem,* and *Japhet,* whom he had educated well (though *Gham* proved a wretch, yet) they proved eminent examples of Honour of Parents, witneſs their act formerly mentioned, *Gen.* 9. 23, 24. So *Solomon* who was ſo well educated, and inſtructed, both by his Father *David:* witneſs the Records which he kept of the principle things his Father inſtructed him in, mentioned, *Prov.* 4. 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13. and of his Mother *Bathſheba,* witneſs his Records of ſome ſpeciall, Patheticall Counſels of her to him, mentioned *Prov.* 31. 1. to 10. How eminent he proved in this way of Honour of Parents, let that act of his towards his Mother, mentioned, 1 *Kings* 2. 19. declare, though a King upon his throne, yet the King roſe up to meet her, and bowed himſelf to her, *&c.* the like might be ſaid of *Jacob's Joſeph* ſo well educated by his Father, witneſs the earlineſs of grace in him, *Gen.* 37. 1, 2, 3, 4, &c. How eminent he was in this way of Honour of Parents, his ſtory ſhewes, *Gen.* 47. 12. *he nouriſhed his father,* &c. And *cap.* 48. 12. and

Joſeph

Joseph bowed himself (*viz.* to his Father) *with his face toward the earth.* But concerning Parents education of Children, we shall speak largely to it God willing afterward.

7. It is good also, that as *Manoah* in that case inquired of the Angel concerning their Son *Sampson Judg.* 13. 8, 12. How they should order the Child, and how they should do to live, so let Christian Parents be taking the best advise, and help they can, of their able and faithfull Ministers, how they should order their Children, as may be for the best, every way for Gods glory, and their Honour 2. Use,] Exhortation, To Children to endeavour to give this Honour in general due by the Command of God from you to your Parents; for which consider, 1. Of some Motives to it, And 2. Of some helps and means to this duty; only remember I speak to the Children of the Godly, to the Children of the Church, though not altogether excluding others. Motives to this duty are such as these.

7. By advising with best Ministers what is best for that end.

2. To Children to give Parents such due Honour. Motives to it.

1. In that God hath placed the image of his father hood upon parents, therfore honour them: he that honoreth God, wil honor an especial Image of any divine excellency of his, the father-hood of God is a choice, relative, divine excellency of his, witness that name of honor, not alone respecting us his adopted Children, yea, his begotten ones by grace, but respecting his only beloved Son, & only begotten by nature, let this Image hereof in the parents of our Persons be the rather venerable and honourable in our eyes. Hence that Argument of God, *Mal.* 1. 6. *A Son Honoureth his Father; If I be a Father, where is my Honour?* my Fatherly Image is Honoured by a Son in his Father, and will not you, who are in a sense, my Sons, Honour

1. Gods image in Parents.

my

my own father-hood, whereof that in others is but an Image.

2. Childrens Covenant-intereſt by their good Parents.

2. In that God taketh Children into his Covenant, even from the reſpect he hath to their Godly Parents; & if God honor parentall relations ſo much in his way, will not you honor them in your way, *Deu.*4. 2. Becauſe he loved thy Fathers, therefore he choſe their ſeed after them, to one and the ſame perſons belong the glory and the Covenants, *Ro.*9. 4. *to whom belong the glory, & the covenants*: if Gods & the Churches covenant be long to Children, the glory belongs to them, take away Covenant & church privileges, ye take away their glory, as the *Iſraelites* did, when they would have dealt with the little ones of *Judah*, as if they had rather been Pagans and out-Lawes, than fellow-brethren in covenant-reſpects; ſo they purpoſed to have kept ſons & their daughters under, as bond-men & women, 2 *Chro.*28.8,9,10. They might only have of the heathen for bond-men and women, *Le.*25.44. but not any of their brethren the Children of *Iſrael*, they might not rule over them with rigour, as over bond men and women, *v.* 45. though waxen poor they muſt not be compelled to ſerve as bond-ſervants, *ver.*39. Yea, but for *Iſraelites* to take that courſe they intended, was to make them as the heathen, and ſo to take away their glory of Covenant and Church-privileges, as *Junius* expounds that, *Mi.*2.9. *Of late my people are riſen up as an enemy*, &c. *and from their children have ye taken away my glory for ever*: he referreth it in this way to that ſtory, 2 *Chro.*28.8,9,10. Now if by good Parents Children come to ſhame in ſuch Honour and glory, they may well in way of gratefull retribution Honour their good Fathers and Mothers.

3. Childrens lifts to their faith by means of good Parents.

3. In that Children have a mighty lift to their very

very faith, in what ever concerneth their welfare, outward, or inward, and that in all caſes and charges, from the covenant of God with their Parents, therefore *honor your Chriſtian Parents*: hence, *Exod.* 32. 13, 14. In that almoſt deſperate caſe of *Iſrael*, *Moſes* exerciſeth his faith, and thence pleadeth the Covenant with *Abraham*, *Iſaac*, and *Jacob*, remember ſaith he, *Abraham*, *Iſaac*, and *Jacob*, &c. *Mic.* 7. 20. The Prophet ſetteth his faith on work for himſelf and people upon that Covenant, *Thou wilt* (ſaith he) *perform the truth to* Jacob, *and the mercy to* Abraham, *which thou haſt ſworn to our Fathers from the dayes of old*; and this his faith therein was the ground of that which he believed, *verſ.* 29. *He will turn again, he will have compaſſion upon us, he will ſubdue our iniquities, and thou wilt caſt their ſins into the depths of the Sea*, 2 *Chro.* 33. 12, 13. *Manaſſeth* that notorious miſcreant, *When in his affliction he beſought the Lord his God* (viz. *His God in the Covenant of his Father* Hezekiah) *And humbled himſelf greatly before the God of his Fathers*, *And prayed to live, and he was intreated of him*, he then prayed in faith, for hee prevailed with God, but here was his hold and prop, God was his God in the Covenant of his Father and *Anceſtors*, and therefore he will wreſtle ſtrongly with him for mercy, even to ſuch a notorious ſinner, as he now ſeeth and feeleth himſelf to be. *Solomon's* hold and bottome of his prayer in his caſe, is this, *Let thy promiſe unto* David, *my Father, be eſtabliſhed*, &c. 2 *Chro.* 1. 9, 10, 11. So *Kings* 8. 25, 26. *And now Oh Lord God of* Iſrael, *let thy word I pray thee be verified which thou ſpakeſt to thy ſervant* David *my Father*. *David* twiſe pleads his Mothers intereſt in God, *Pſal.* 86. 16. *Save the Son of thy hand-*

handmaid, Psal. 116. 16. *Truly Lord, I am thy servant, and the Son of thy hand-maid, thou hast loosed my bonds*, Prov. 14. 26. *In the fear of the Lord is strong confidence, and his Children* (*viz.*) The Children of him that feareth God, *shall have place and refuge*: No case so sad, or so bad, which such Children of fearers of God, whose eyes and hearts God openeth in some measure to see, and be sensible thereof, but they have an asylum to fly too, they have the Covenant and promises made, and ratified in Christ, to their Godly Fathers and Mothers, to repair too, and to keep up their faith at the deadest lift, lift up Parents then high, in Honor by whose Covenant-interest; your faith may in saddest cases have such lifts.

4. Blessings of Children by good Parents.

4. In that Children are many waies blessed and bettered by occasion of their Parents prayers, pleas, Covenant-interests, &c. therefore Honour them, *Gen.* 49. 26. *The blessings of thy Father have prevailed above the blessings of my progenitors.* Every godly Ancestour addeth something to the Common stock of blessings of grace, laid up for their posterity, the latter still superadding somewhat more than the former left, *Psal.* 115. 14. *The Lord shall increase you more and more, you & your Children*; Psal. 102. 1, 2, 3. *The generation of the upright shall be blessed*; Psal. 103. 17. *Gods righteousnesse* (or faithfulness in his Covenanted mercies) *is unto Childrens Children.* Deut. 4. 40. *Thou shalt therefore keep his Statutes, that it may go well with thee, and with thy Children after thee*: So *cap.* 12. 28. If God then Honour you with such blessings for your good Parents sakes, you may well Honour your Parents, yea, sometimes the very worst Children, who had been many a time debased as low as hell, by the destroying judge-

ments

ments of God, yet are not, out of Gods respect to their Parents, or Ancestors, Covenant-interests: God would not destroy the house of *David*, in wicked *Jehoram's* time, because of the Covenant which he had made with *David*, 2 *Chro.* 21. 6, 7. And so the very worst might be provoked to Honour their good Parents, for had it not been for their sakes, its likely such had been in the lowest hell ere this; let children of good parents know that by grace through your Parents instrumentally, you have God for your God, if not rejecting your interest, if having hearts to improve the same for your help, to Honour God and them, *Gen.* 17. 7.

5. In that it is the ready way for Children to be Honoured by others, to Honour their Parents; and therefore Honour them. *Ruth* 4. 14,15. The good woemen say of *Obed Ruth's* Son, that his name shall be famous in *Israel*, and adde that as an incouraging Argument to *Naomi* his Grand-Mother, *and he shall be unto thee a restorer of thy life, and a nourisher of thine old age*, a very observant and gratefull Grand-childe, and no wonder then if his name would be so Honourable in *Israel*. God records it in Scripture *in honorem*, in the eyes of God, Angels, and men, concerning *Sem*, *Japhet*, *Joseph* and others, that they were such Honourers of Parents. The very Pagan *Grecians* honoured *Aeneas* his piety, to his aged Father, so as that they honourably rewarded it with the gift of all his other estate, which else was the Conquerers right.

5. Children honour from others thereby.

6. In that it is the ready way for Children to be blessed in their Children and posterity: as *Shem* was thereby in his posterity, and *Japhet* in his, Gen. 9. 23, 26, 27. Yea, its the way to have like Honour

6. Blessings upon posterity thereby.

Honour meted out to you from your Children, therefore the rather Honour Parents. *Do to them as you would have others in like relation to do to you,* Matth. 7. 11.

Helps to it. 2. Consider of some helps and means to this duty.

Avoid Causes of dishonour to Parents, as, 1. Self-conceit. 1. Take heed of all and every of the causes of Childrens dishonour of their Parents: As 1. Self-conceitedness, as in *Absolom,* who thought himself fitter to rule then his Father, 2 *Sam.* 15. 3, 4. *there is none deputed of the King to hear thee, Oh that I were Judge, I would do every man justice*; hence that state of high dishonour to his Father, and treachery against him, 2 *Sam.* 15. 7. to 12. Like the yonger Son in the Parable, *Luke.* 15. 12, 13. Who thought himself fitter to manage his Portion then his Father, and thence slighteth and so leaveth his Father's watch, guidance and presence.

2. Conceit of what Children do for Parents. 2. Over-weaned conceits of what you do for Parents, when indeed you can never do enough for them, who under God gave you your being, like the Elder son in the Parable, *Luk.* 15. 28, 29. Who is ready to talk great things to his Father of his serviceableness to his Father, so that when his Father intreated him, who might have commanded him to come in, he slights his Father's intreaties, he is angry with his Father, findeth fault with his Fathers kindness to his prodigall Brother, whereas he that had deserved more kindness from his Father, never had the like from him, for so he answers his Father, *Loe these many years do I serve thee, neither at any time transgressed I thy Commandement, and yet thou never gavest me a kid, but as soon as this thy Son is come, which hath devoured thy living with harlots, thou hast killed for him*

him the fatted Calf: and it is to be feared to be the caſe of too many Children in *N. E.* where Parents are put hard to it, to make more uſe of their Children, for their work and buſineſs, that they poring too much upon what they do for their Parents, and not ſeriouſly weighing what their Parents have done for them, they ſlight them in their hearts.

3. Curioſity and an inordinate deſire of liberty. The young man, *Eccleſ.* 11. 9. He muſt needs walk *in the wayes of his own heart, and ſight of his eyes,* and ſo careth not for Honouring God or man. Like the Prodigall Son in the Parable, he muſt needs abroad to ſee faſhions? what ſhould ſuch a ſpark as he do alwayes at home, to be there held in as he is? he would rather be at liberty, and therefore, let his Father do as he will, he broak from him. 3. Curioſity.

4. A diſcontented ſpirit, a ſpirit of unſettledneſs, which ſometimes, is the very blaſt of God upon young men for ſome other foul ſin: as that wandering ſpirit was upon *Cain* for his, but then *Cain* muſt away from home, from his parents, though thereby he goeth from the preſence of God: like the Prodigall Son in the Parable, not content with his Fathers finding, but he will be for himſelf; though after ſome bought experience of his, he afterward finds that the meaneſt caſe and place of the loweſt in his Fathers houſe, be far better then his. 4. Diſcontent.

5. Ambition and eager deſire of man in outward reſpects then is meet for you; this alſo maketh many ſlight their Parents, & ſeek to ſhake off their Parentall watch and rule. This made *Abſolom* turn a vile traytor to his Father, 2 *Sam.* 15. and this alſo put on *Adonijah* very far that way, 1 *Kings* 1. 5, 6. 5. Ambition.

6. Envy.

6. Envy at juſt reſpects ſhew'd by Parents, to fellow Brethren or Siſters, like the elder Son in the parable, out of envy of his Fathers kindneſſe to his younger Brother: this maketh him fly out ſo unreverently againſt his Father, and to charge him cloſely with injuſtice and partiality, *Luke* 15. 28, 29. Thus *Jacobs* Sons, envying that their Father reſpects young *Joſeph* ſo much, they are reſolv'd to make ſome hand of him, though they know thereby they ſhall rob their Father of a great part of his comfort, if not undermine his life; they regard neither, & ſo their Father is ſet light by that while.

2. Avoyd bad company.

2. Take heed of bad company and counſell, which is apt to miſlead you, even to diſhonour your Parents. When *Solomon*, Prov. 19. 26. had told his Son the ſad doom, of a Son that waſteth his Father, and chaſeth away his Mother, he then giveth his Son this counſell, as an Antidote againſt any ſuch like ſin, *verſ.* 27. *Ceaſe my Son to hear the inſtruction that cauſeth to erre from the words of knowledge:* hence is it, that the boon companion, who is a glutton and a drunkard, is alſo wont to be ſo ſtubborn, as not to hear the voyce of his Parents, *Deut.* 21. 20. Such as contrary to that advice, *Pſal.* 1. 1. Do *walk in the counſell of the ungodly, and ſtand in the way ſinners, they came to ſit alſo in the ſeat of the ſcornfull,* to ſcorn at any, none excepted, no not Parents themſelves, *Prov.* 30. 17. *there is an eye that mocketh at his very Father, & deſpiſeth to obey his Mother*; better therefore were it for younger perſons to company and counſell with wiſe youth, who conſcienciouſly Honour their Parents, and that will be verified, *Prov.* 13. 20. *That he that walketh with the wiſe, ſhall be wiſe, when as a companion of fools ſhall be deſtroyed.*

3. Take

3. Take heed of poring upon any failings in Parents, which may tempt you to ſlight your Parents. Children in ſuch caſes, muſt be as not ſeeing the failings, they do ſee in Parents carriages ſometimes, and as not hearing their failings in expreſſions ſometimes which they do hear: ingenious *Shem* and *Japhet will not ſee their Fathers nakedneſs*, Gen. 9. 23, 24. And ſo continue to Honour their Father *Noah*, wheras *Cham* that will needs look ſo wiſtly, and take ſuch notice of his Fathers nakedneſs, commeth to deſpiſe him, and deride him. Let Children remember that God the Lawmaker, and the fifth Commandement, their Law and Rule they muſt walk by, is without ſpot or failing, and therefore *They muſt Honour Father and Mother.* 3. Avoyd poring upon Parents failings.

4. Liſten not to unworthy reports or whiſpers, which ungratious perſons, ſet on work by *Belial*, may ſuggeſt to you, any away, againſt your Parents; *Shem* and *Japhet* would not liſten to their Brother's tale in that vile way he told it, but if ought be a miſs, to provoke them to ſlight their Father, they will cover it rather: when one told *Teleuchus* how ill his Father ſpake of him, ſaith *Teleuchus*, if my Father hath ſpoken ſo bad of me, ſurely he knoweth cauſe enough to do ſo, elſe he would not have done it; an imitable example of an heathen, but ingenious Child to his Father. 4. Liſten not to whiſperers. *Plutarch*

5. Improve choycer ſeaſons of getting good, that you may come to be true Honourers of God, and then no doubt but you will be Honourers of Parents: make God only to be your God firſt, worſhip him aright, and ſanctifie his name, *&c.* and then you will Honour Father and Mother, *Levit.* 19. 2. *Be ye holy*, ſaith God, *as I am holy*, and then 5. Improve ſeaſons of ſoul-good.

verſ. 3. chargeth, *fear yea every man his Father and his Mother*, be pious to God-wards, and you will be pious towards Parents, the *fear of God is the beginning of ſuch wiſdome alſo*, Prov. 10. 5. *As he that ſleepeth in harveſt*, (the ſeaſon of reaping good, ſoul-good alſo) *is a Son that cauſeth ſhame* (to Parents alſo) ſo by rule of oppoſition, *he that gathereth in ſummer is a wiſe Son*, or one that will cauſe Honour to Parents, as well as himſelf or others.

6. Eye good examples this way.

6. Set often before your eyes, ſtuddy much, and make utmoſt improvement of choycer Scripture examples, of perſons eminent for honor of parents, as that of *Shem*, *Abraham*, *Iſaack*, *Jacob*, *Joſeph*, yea, *Jeſſe* himſelf, *Luke* 2. 51.

Jeſus

7. Honour aged perſons.

7. Inure your ſelves betimes to Honour Fathers and Mothers without Authority; as Aged perſons, *Levit.* 19. 32. *Honour the face of the Old man.* *Teleuchus* being asked, why at *Sparte* the younger ſort uſe to riſe up before the aged? anſwered, that by giving Honour to others, they might learn to Honour their own Parents.

Plut *apoh.*

Chap. III.

Of Honour in ſpeciall due to Parents, and that in a direct way, and therein of Honour of reſpect and love due to Parents.

HAving ſpoken of Honour in generall, required by the 5. Commandement, from Children to Parents, we come now to ſpeak of Honour in ſpeciall due to them; & firſt of that which is in a direct

direct way: and therein according to the Method propounded in the firſt Chapter. 1. Of Honour of reſpect and love due to Parents; that Honour is ſo taken in Scripture we there gave Scripture inſtances, and need not now repeat them: we may then note as a branch of the general point, That Children are bound to Honour their Parents, with the Honour of choyceſt reſpect and love. *Honour thy Father and Mother*, ſaith *Exod.* 20. 12. But having them in choyceſt reſpect and love is Honouring of them, ſay other Scriptures, therfore Children muſt moſt highly reſpect and love their Parents. For our better handling of this branch of Honour, let us only ſhew wherein this commanded reſpect and love to Parents doth conſiſt, or what is required of Children in this, that they are required ſo highly to reſpect and love their Parents, and then afterwards apply it by way of uſe.

That honour of reſpect to Parents is due, proved.

To the former we anſwer, that Children,

1. They are to be delighted greatly in their Fathers preſence, to be much affected with the very ſight of a Father or Mother. See how *Joſeph* plotteth to have his Father near him, when he could not be ſo near his Father, *Gen.* 45. 10. *Thou ſhalt be near to me, &c.* And when he commeth to the ſight of his Father, after ſome years inforced abſence of his from his Father, he's even overjoy'd (as we ſay) to ſee him: He is as one tranſported, for he falleth on his Fathers neck, having firſt humbly preſented himſelf to him, *Gen.* 46. 29. *And he wept* (for very extaſie of joy) *on his neck a good while*; his heart was ſo overcome with ſtrength of affections, that for a good ſpace he can ſilently weep, but not utter a word, that we read of till afterwards: till his good old Fa-

This reſpect conſiſteth 1. In delighting Parents.

ther first brake that deep silence, *vers.* 30. and then *Joseph* also speaketh, *vers.* 31. As Children are to their Parents, the desire of their eyes, and that whereupon they set their minds, their Sons and their Daughters, *Ezek.* 24.25. So should Parents be to Children. *Jacob* had enough if his Son *Joseph* be alive and well, he is content to die if God so pleased, *Gen.* 46.30. Let the sight of absent, long absent Parents, be to Children, even as dear and precious, and delighting, as their very lives, if not more: as it is in that precedentall love and respect of the genuine Children of the Father of Spirits; Oh the sight of his face, the injoyment of his presence, especially after some space of the want of his blessed presence, what is it not to such Childrens hearts? Such for the nature at least of our respect and love, should be Childrens love to their Parents.

2. Backwardnesse to part with them.

2. They are not forward to part with their Parents, but as urged & in a sort forced by any speciall call or providence of God; and if sometimes called, to be absent from them for a time, yet to be longing (in a moderate and regular way) after their Company againe. Both these paticulars are clear in instances, the former in *Ruth*, when her Sister *Orpha* left her Mother with tears in her eyes, (*Ruth* 1. 14. *And they lift up their voice and wept again, and* Orpha *kissed her Mother in Law*, but) Ruth *clave to her*, yea, when urged by *Naomi* to return after her Sister-in-Law, *vers.* 15. Yet saith she, *vers.* 19. *Intreat me not to leave thee, for whither thou goest I will go, and where thou lodgest I will lodge*: She will share with her in wealth and woe, and *nothing but death shall part them*, vers. 17. 2 *King.* 19. 20. *Elisha* must needs *go and kiss his Father and Mother, and*

then

then he will foolow Elijah : God will have the poore captive Woman, when her Master liketh her for his Wife, yet to bewaile her Father and Mother for a Moneth, *Deut.*21.13. Such loathnes God will have Children to expres to part with dear Parents, as Parents are wonderous loath to part with their Children, living or dying, unles urged by Gods Call: like good old *Jacob* first, *Gen.*42.38. *My Son* (saith he of *Benjamin*) *shall not go down with you, for his Brother is dead, and he is left alone, if mischief befall him by the way ye go, then shall ye bring down my gray haires with sorrow to the grave,* and *Cap.*43.22, &c. *And their Father* Israel *said, if it must needs be so, then do this,* &c. So should Children not part with their Parents, till they must needs, till God some way calleth them from them: as the genuine Children of God, such is their love to him, that it is as death to part with him, though but for a time; Oh if it might be their Fathers pleasure, they would never be from him, nor have him from them. So in the nature of our love to Parents, should it be expressed to them; if God should take them away from us, yet our love should be expressed in our greatest trouble and grief for them, as *Isaacks* was to his Mother, for three years space after, as was shewed from *Gen.* 24.63. compared with other Scriptures. When *David* would express his great grief for his very afflicted enemies, as if his friends or Brethren, I bowed down heavily (saith he) as one that mourneth for his Mother, a Mother-les Childs mourning then, for a deceased Mother, is the saddest of mournings; Hence it was of old a good Neighbourly Custome, to give a consolatory Cup, to such as mourned for Father or Mother, as such whose grief was deemed

follow

so great, that they needed some cheering; hence the contrary threatned in judgment, *Jer.* 16.7. *Edward* the first, having his Father *Henry* the 3. newly deceased, and withall one young *Prince*, his own Son, dead also, he made light of his Sons death in comparison of his Fathers, saying, He might come to have more Sons, but he should never have any more Fathers, now this was gon: As for the other expression of Childrens love to Parents, in longing after them, we see it in *Jacob*, witness that part of his plea, *Gen.* 28.21. So that I come again to my Fathers house in peace, and *Gen* 31.30. *Laban* took notice that *Jacob* longed sore after his Fathers house; as in that pattern of love of Gods Children, they shew in longing sore after him, and of their Communion with him, *Psal.* 42.1,2,3. and 62.1,2,3,&c. So it is in Childrens love to their Parents: only, this longing after them, must not exceed the bouuds of particular calls and callings or relations, as of Husbands, Wifes, Servants, Ministers, Magistrates, &c. But in such a way and season, as it may not break any other bonds of God.

3. In denying themselves for them

3. Children are many waies to deny themselves, for their Parents choise good, any way, as when Children in their Parents wants or weaknesses, are called to be staies to their Parents, allbeit it might be more to their outward advantage to be else where, yet they must be willing to suffer and lose somewhat with them, and for them, rather then forsake them in such a case: as *Ruth* seeing her aged Mother-in-law, who had been full of outward blessings, but now is empty and very poor, she will not leave her though a younger Woman and likely to do better for the outward man other where, *Ruth.* 1.16, &c. she will work hard

hard for her, stoop low to become a poor gleaner to bring in supplies to her Mother-in-law, Cap. 2. and how long did *Jacobs* Sons imploy themselves, in the Managing their Fathers estate and outward affaires & supplies? not alone before their Marriage, *Gen.* 30.35. but after, witness that *Gen.* 37.12,14 & 42.1, 2,3. & 43.15. and 47. 1,2,3, &c. Yea, Children are to be willing to run very great hazards or hardships, for their Parents sakes, rather then to indanger them, in their persons and names, or the like. Notable is that example of good *Judah*, *Gen.* 44.33,34. having said, v.30. *That his Fathers life was bound up in the Lads life*, so that as v.31. *If he see not him return, he will die, and so they shal bring their Fathers gray haires with sorrow to the grave*; *now therefore*, saith *Judah*, *let thy Servant abide instead of the Lad, bond-man to my Lord, and let the Lad go up with his Brethren, for how shall I go up to my Father, and the Lad be not with me? lest paradventure, I see the evill that shall come to my Father*; *Judah* had rather live and die a bond-man, if thereby he might lengthen out his Fathers daies, by *Benjamins* return, or prevent his sorrowfull end, by the detaining *Benjamin* in *Egypt*. Memorable is that story recorded by *Pausanias l.*10. writing of the *Catanensians*, saith, that when *Catana*, a City bordering upon *Ætna*, was set on fire by it, they made nothing of their Silver or Gold, but as they fled out, one taketh up his Mother upon his shoulders, another his Father, but because they hasted not, being so loaden, the fire compassed them, the flame suddenly passing on, yet would they not lay down their Parents, wherefore they report, that the flames parted as in two, and passed over both the young men and their Parents, without mortall hurt

hurt of them, whence in his time, honourable memorials were assigned by them to the *Catanenses*: God honoured those acts of high respect to Parents, with a notable deliverance, and men honoured them with honourable monuments thereof. And indeed, what did not the pattern of filial respect to his Father, the Son of God, hazard and undergo for his Fathers sake and honour? and what will not any genuine Child of his, by his help under go, rather then hazard his name or cause, and there is a proportion of the like, in the Children of mens love to their Parents. Parents many waies denyed and hazarded themselves for Children, and they may well do as much for Parents.

4. In being affected with Parents favour or frownes.

4. They are to be exceedingly affected with their Parents true love to them, or grounded and just displeasure against them, in the speaking expressions of either of them: *Solomon* kept the Records thereof, in his case, as that he took speciall notice of, and was much affected with, and God himself took it so well, that he ordereth it to be a piece of Sacred Writ, *Prov.* 4. 3. *I was* (saith he) *my Fathers Son, tender, and only beloved in the sight of my Mother*: When *Ruben* saw that *Joseph* was missing, in fear of his Father distast thereof, saith, *Gen.*37.30. *The Child is not; and I, whither shall I go?* *Absolom* would be feigning a genuine filiall respect to his Father, in this particular, that his Fathers favour is all in all to him as a Son, and his life doth him no good, whileſt under his displeasure, 2 *Sam.* 14. 32. He would have *Joab* say on his behalf to the *King his Father, wherefore am I come up from* Geshur? *now therefore let me see the Kings face, and if there be any iniquity in me, let him kill me*: but he was a very

very Counterfeit in this: God himself alludeth to the case of the displeased Father, in *Miriams* case, *Numb.*12.14. *If her Father* (saith he) *had spit in her face, should she not be ashamed seaven daies?* look as it was in Christs deep affections, to the expressions of his Fathers love or anger; or as it is with Gods other Children, that nothing more affects them, then the sense of their Fathers love one way, or that of his displeasure the other way; So it is with ingenuous Children, in a like respect of affectionatnesse with Parentall favour or anger.

5. They are to prize very much Parents good and savoury Counsels and instructions, yea, their very rebukes: Carefully remembring and recording their most usefull sayings. Thus *Solomon* taketh this as *Davids* charge to him, *Prov.* 4. 4. *Let thine heart retain my words*: and the choicer passages thereof he records *vers.*5. such as those, *get Wisdome, get Understanding*, and other like golden Counsels, *vers.*6,7,8, &c. He giveth the like in charge to his Son, *vers.* 21. *My Son, attend unto my words, keep them in the midst of thine heart.* See the like *Prov.*3. 1. and 2. 1. and 6. 21. *Cap.*7. 1,2,3. Herein Gods Childrens honour of respect and love to their heavenly Father is expressed, that they make so much of his words, and keep them as their treasure: It is the like in the case of the Children of men towards their Parents. 5 In prizing Parents instructions and reproofs.

6. They are to prize and cleave to their good Parents speciall friends, *Prov.*27.10. *Thy Fathers friend forsake not*: but especially they are to cleave to Brethren and Sisters of the same Parents, 1 *Pet.* 3,8. *Love as Brethren* (saith he in Saints cases) but it is borrowed from that which is naturall to Brethren 6. In prizing Parents friends and Children.

Brethren of the ſame Parents, which is to love each other dearly; its elſe a diſhonour to the Image of their Parents, which is as one Common ſtamp upon them all, ſo that if they love the one, they muſt love the other, whence alſo that, by the ſame alluſion, when ſpeaking of love to Gods Children, 1 *Joh.* 5. 1. *And every one that loveth him that begat, loveth him alſo that is begotten, he that loveth the Father begetting, will love his Image in his begotten.* *Moſes* thought it was a ſufficient antidote againſt any thing contrary to love, to thoſe two *Iſraelites*, that they were Brethren of one houſe; yea of one Father, even God, why ſhould they ſtrive or, wrong each other, *Acts* 7. 26.

7. In diſwading Parents from ſoul-evills and dangers.

7. They are meekly and wiſely to uſe all faithfull endeavours, to diſſwade Parents, and to take them off, from whatſoever might in danger their very ſouls welfare, for that is love indeed.

Hence by alluſion of ſuch Children, *Hoſ.* 2. 2. *Plead with your Mother, plead* ſaith God to the good Children of the Church: Children may in ſuch a way, and muſt plead with their very Mothers. Good *Jonathan* did wiſely deal with his Father, and ſaid to him, 1 *Sam.* 19. 4. *Let not the King ſin againſt his ſervant, againſt* David, *becauſe he hath not ſinned againſt thee, and becauſe his works have been to thee-ward very good,* &c.

8. In ſympathiſing with Parents.

8: They are cordially to ſymphathize with their Parents in their joyes or ſorrows, *Ge.* 44. 34. *How ſhall I go up to my Father and the Lad not with me, leſt peradventure I ſee the evill that ſhall come on my Father,* Gen. 37. 35. *All* Jacobs *Sons and Daughters roſe up to comfort him.*

Uſe 1. Of Reproof of Childrens unnaturallneſs to Parents.

1. Uſe of reproof. 1. It ſerves to reprove ſuch wretched Children who even in theſe very dayes of

of Gospel-light, are without naturall affection to their Parents: You have this charged upon the Heathen, *Rom.*1.31. *That they were* ἄστοργοι, but the Apostle, 2 *Tim.*3.3, 5. Chargeth it upon Christians also, *who had a form of godliness*, and I wish too many such were not to be found amongst Christians, and such as would be thought some body for Religion. Some indeed restrain this in 2 *Tim.* 3. 3. To Parents unnaturallness to Children, which yet upon *Rom.* 1. 31. expound it of Childrens unnaturallnesse to Parents: but there is no need to restrain it to either onely Parents, or onely Children, the word is the same, in the Greek in both places: and its well known that the word στοργὴ, signifies most properly that affection of love, whereby either Parents respect their Children, or Children againe respect their Parents: And ἄστοργοι, are persons without that affection, whether they be Parents or Children, and so in the Bible put out by the late synod, they well note upon that, *Rom.* 1.31. That the sin there taxed by the Apostle, did reign among the *Gentiles*, who sacrificed in some places their aged Parents, and sometimes their Children, unto their Idols: exposed them to ruine, and destroyed them, though not guilty of any capitall crimes, and they refer to 2 *Tim.*3.3. as the same in sense: but that part of unnaturalnesse which we here deal withall, is that of the Children to the Parents, though we acknowledge, that all the aggravations of this sin, deduceable from those two Scriptures are appliable as well to unnaturalness in Parents, with which I deale not at present, as to unnaturalnesse in Children, of which I am now speakiag.

But that we lose not our bottome for the reproof,

proof, are there not too many Children of Christians, who are as those spoken of, 2 *Tim.* 3. 3, 4. *Heady and unruly* Children to their Parents? Fathers and Mothers cannot, shall not, now rule them, their words they care not for, and their blowes they as little regard, are not these void of naturall affection to their Parents? Some there are who are treacherous to their very Parents also, Traytors they are called as, 2 *Tim.* 3. 3, 4. Such as Parents know not how to trust with their Counsels, Secrets, Estates, or occasions, they are so false to them: as *Micah* complained in his time, *Micah* 7. 5, 6. and have these genuine affection to their Parents? Some will cunningly draw their very Parents into some sinfull snares, as some Sons and Daughters do Parents into errours, *Deut.* 13. 6. or as *Lots* Daughters, who drew him first to drink too much of their wine, and then drew him into incest, *Gen.* 19. 33, 35. but do such love, or are not they rather haters, grand-enemies to their Parents? Some there are who rise up against their good Parents, and even for their goodness: Some neglect to do for them in their needs: Some there are who are ready to give reviling speeches to their Parents, *Exod.* 21. *to strike at them*, ibid. or *to scoffe at them*, Prov. 30. 17. or to imbesil or wast their estates, *Pro.* 19. 26. or at least to wast their farthers (*viz.* their Spirits) hasten their end, by their lewd courses: and care not though they know what crosse courses they take, do even break their Parents hearts, yet will on: But do any such as you are, honour Parents with the Honour of respect and love? Surely no, you are *without filiall affection*: what ever your *form of godlinesse* may be, to be sure it is *without power*, 2 Tim. 3. 3, 5. Such as you are make the

Signes of it.

times

times perilous, verſ. 1. and you carry a very black brand of perſons given up to a reprobate mind; for perſons given up to a reprobate mind, *Rom.* 1. 28. they are noted out to be without *naturall affection*, verſ. 31. But wo be to all ſuch unnaturall wretches, as you are, your ruine hafteth; let unnaturall *Abſolom's* end be a warning to all ſuch. Evills of it.

2. It ſerves to reprove Parents, who by your own ſins lay ſtumbling blocks in your Childrens way, to tempt them to unnaturallneſs in affection, or alienation of affection, or any abatement of that Honour of reſpect and love, which they owe to you: for though it be the Childs great ſin, to be ſo alienated in affection to Parents, yet you that are Parents may do too much to occaſion the ſame, as, 2. Of Parents ſome way occaſioning alienation of Childrens hearts from them.

1. By committing ſome heinous ſin againſt God, againſt your Parents, or againſt others, and ſo bring this as a curſe upon your Children to be ſo unnaturall; as we ſhewed in the unnaturall ſins of the *Canaanites*, mentioned, *Lev.* 20. 9, 12, *&c.* to the 23. as a juſt fruit of the curſe upon *Canaan*, and upon *Cham* his Father: It was unnaturallneſs in *Abſolom* to take up the ſword againſt his own Father, and to defile his Father bed openly before all, 2 *Sam.* 15. 16. but it is no more then God by *Nathan* threatned *David* with for his Murther and Adultery, that he would raiſe up evill to him out of his own houſe, 2 *Sam.* 12. 9, 10, 11. 1 By ſome groſſe ſin of theirs againſt God.

2. By unnaturall carriages towards your Children; (for there are too often) too many of ſuch alſo found, even amongſt profeſſing Parents) or too many Churliſh, harſh and ſtrange carriages, bitter and reviling ſpeeches, unmercifull and cruell 2. By too unnaturall carriages towards Children.

ell correctings, and punishings of them: any of these are apt to sowr Childrens Spirits, and to breed alienation of heart from you that are Parents, as *Labans* Daughters said of their Father *Laban*, in some heat of Spirit, *Gen.* 31. 14, 15. *Is there yet any portion in our Fathers house*, (they care not how soon they are gon farther from him) *are we not counted of him strangers?*

3. By Covetous pinchings

3. By too much greedinesse after the world, making thereby your Children more like slaves for your profits, then Children, & as basely putting them off, when you have serv'd your turns by thē: this made *Labans* Daughters speak more harshly of their father, & took off their hearts somewhat from him, *Ge.* 31. 14, 15. *He hath sold us*, say they, *& hath quite devoured our money*, Prov. 15. 27. *He that is greedy of gaine troubleth his own house*, this way also as well as other waies by breeding disturbances and distances, even twixt them and their Children, and their Children and themselves.

4. By breaking just promises with Children

4. By breakiug just promises made, respecting your Children, especially, in matters of disposall of them in marriage, as when *Laban* basely breaketh his promise of *Rachel* to *Jacob*, Ge. 29 18, 19, 25. his daughters harts could uot get clear of these old matters, *Ge.* 31. 14, 15. *He that sold us, &c. what portiō have we in his house?* when children are crost in their just desires, as when *Merab Sauls* daughter is promised to *David*, 1 *Sam.* 28. 17. just when she was to have had him, then she is given to *Adriel*, v. 19. This must needs breed ill blood; yea, when Parents will force Children to break strongest engagements of love, lawfully made, to those they would have had, as when *Michal Sauls Daughter loveth* David *and is given to him*, 1 Sam. 18. 27, 28. and *yet afterward given to* Phalti, 1 *Sam.* 25. 44.

or

or when *Sampsons* Wife is given away by his Father-in-Law to another, *Judg.*15.2. this provoked him to seek revenge of that wrong, *vers.* 3. 6. Or when you that are Parents will be forcing of matches for sinister and low ends upon your Children, crosse to the very bent of their minds; as *Saul* to cause his Daughter *Merab* to have *Adriel*, when she was to have had *David*; sad have been the mischieses of this, in unnaturall acts of Children against very Parents, stirred up therein by such cross acting of Parents. One *de Sales* a *French-man* stifled his Father, a grave Counsellour in *Tholous* in *France*, because he would not consent to his marriage with one *de la Hay*. So in *Fidelia* and *Cœlestina* too *Italian* Ladies, who crossed by their Father in their matching to their minds, they conspire his death, and got him murthered.

5. By misplacing your respects upon unworthy Children, as *Isaac* upon *Esau*, who proved one that little respected his Father, witness his crosse matchings to the grief of his Fathers heart, *Gen.* 25.28. *Isaac loved Esau, because he eat of his venison*, Cap.26. 34,35. *Esau took* Judith *and* Balhshema, *which were a grief of heart to* Isaac *and* Rebeckah. *David* misplaced his respect upon *Absolom*, and loved him too well, and more than other his Children; and he proved the most unnaturall wretch to him of them all, 2 *Sam.* 15. *Cristina* a *Switzer*, she inordinately affected her Son *Maurice*, would hardly believe any evill report against him, though never so true, and this Fellow afterward turned a paricide, and by a wile drew his Mother to look into a deep wel, and there threw her in, where she perished. 5. By misplacing affections upon unworthy Children.

A second use of this branch of the generall point is for exhortation. Use 2. For exhortation.

1 To Children to cherish naturall respects of love to Parents.

1. To Children, to cherrish, strengthen, and inlarge your respect and love to your Parents: wherein I may say as *Aristotle* doth in his Ethicks, *l.* 8. *Cap.* 16. speaking of the honour due to God and Parents, οὐδεὶς γὰρ τὴν ἀξίαν ποτ' ἂν ἀποδοίη εἰς δύναμιν δὲ ὁ θεραπεύων, ἐποικὴς εἶναι δοκεῖ, No man can give them the honour whereof they are worthy: only he that to his utmost doth endeavour to give them highest respect, he may be called pious. Children are never able to æqualize, or match Parents love to their Children; Parents love to Children, is as to so many pieces of themselves, but Childrens love to Parents, is as of those who come from them: So that Parents love to Children descendeth, as from springs or Fountaines to the streames issuing from them, and therefore runneth down more strongly, freely, and uncessantly: but Childrens love to Parents is ascending, & therefore moveth more slowly and gently, and needeth more help in its motion: *Aristotle* observeth well, that of which any thing is generated, is by a greater and more forcible necessity nearly knit to that which is generated of it, than that which is born and generated is to that which begot it, *Eth.* l. 8. *Cap.* 14. Parents love also hath the start of time to that of their Childrens, for Parents love their Children as soon as they are born, but Children love their Parents and respect them, when they come to understanding and are of some years: Parents prevented Children in their love, Children can never overtake them therein, only must follow them as hard in the way of love as they can: Children, when little Children have nothing to give Parents, to be a temptation to bribe their affections to them, nor are they of any pow-

Motives to it.

er

er to curb them any way, to enforce respects to them, and so they are more pure: Whereas in both these regards, Childrens respects to Parents may be leavened: Yea, Parents, as Parents, are instruments in Gods hands, of their Childrens Souls being in their bodies, and so of the faculties of their Souls, and so of their naturall affections in them, and of that affection of love and fear amongst the rest, and therefore they may well chalenge the honourable improvement of them to themselves, so far as God alloweth the same.

To conclude, Children will never honour Parents, with the honour of Reverence, Obedience, or Recompence, or the like, unlesse they give the honour of respect & love due to them, therefore give them this their due. Now that Children may be helped and furthered in doing this.

Helps to it.

1 Dread of the vile sin of unnaturalnesse.

1. Possesse your hearts with a deep sense and dread of the heinous nature of the sin of unnaturalnes, which is wont to be accompanied with the vilest sins against God and Man: as by comparing *Rom.* 2. 28, 29, 30, 31, 32. and 2 *Tim.* 3. 2, 3, 4. may be discerned: Such persons *who are without naturall affections*, commonly proving Blasphemous against God, ingratefull to God and men, *unholy*, *truce and Covenant-breakers*, *whisperers*, *back-biters*, *false accusers of others*, they are commonly given to uncleanness, and wantonness, they *are fierce* and furious, of a cruell Salvage, unmercifull & implacable spirit, they are *despisers of those that are good*, they are even *haters of God*: they are haters of other men, of a spightfull, malicious, quarrelsome, and envious Spirit, in a word, *They are full of all unrighteousnesse*, and deceit themselves, *and inventors of evill things*, evill opinions, evill practises, ringleaders in sin, authors

of sin to others. If sundry of these scandalous persons in old and new *England* were closely search'd into, they would be found to be persons, who have been & are *unnaturall to their Parents.*

2. Avoiding causes of unnaturalnesse of affection as,

2. Take heed of any leading causes which breed and feed unnaturalness, and undermine naturall affection to Parents: such as are,

1. Ignorance.

1. Ignorance of God, and of his word, and of the matters of Religion, *Rom* 1.31. *without understanding, without naturall affection*; if without understanding, what wonder if without naturall affection?

2. Self-love.

2. Self-love, for they that are so full of self-love, have never a due proportion of love left for God or man, for Parents or others: 2 *Tim.* 3. 2. *For men shall be lovers of themselves*, and verse 3. *without naturall affection.*

3. Covetousnesse.

3. A worldly, covetous Spirit, *ibid. Covetous, without naturall affection*: a Spirit of the love of the world will eat out, as the love of the Father of our Spirits, *John* 2.15. so that of the Father of our flesh also, whose Fatherhood is an Image of that in God: Such, if they shew respect to Parents, it is but for their own advantage and gaine, and if the respect to them may not stand with their gain, or must be to their outward losse, then adieu respect to Parents.

Pride.

4. A proud Spirit, 2 *Tim.* 3. 3, 4. *Without naturall affection, high-minded. Absolom* who was so high-minded, what wonder is it if he prove so unnaturall to his Father?

Voluptuousnesse.

5. A Voluptuous Spirit, *ibid. Without naturall affection, lovers of pleasures more then lovers of God:* They that respect their pleasures so much, they never respect God as they shold, nor their parents. *Esaus* inordinateneſſe of affection to his hunting

ing, brings him to that, *Gen.* 25. that he deſpiſeth his birth-right, as his Fathers eldeſt Son, and therein virtually deſpiſeth his Father, and his voluptuous deſires after the *Canaaniti∫h* women, make him careleſſe of grieving his Father and Mother, and ſo far unnaturall to them, *Gen.* 26.

3. Getting their hearts truly turned to the Lord.

3. Labour to get your hearts turned to God effectually, and in love with him as a Father, and then whatſoever alienations of heart there were in you from your Parents before, yet then Childrens hearts will be alſo turned fully to your good Parents *Ma.* 4. 6. *Jo. Baptiſt* (its ſaid) by the bleſſing of grace upon his Miniſtry, turning perſons to the Lord, to the faith, to the wiſedome of the Juſt, (as *Luke* hath ſaid it, *Luk.* 1. 17.) he ſhall turn the hearts of the Children to their good Fathers, which whileſt the Children were wicked, they could not well abide to be controuled, reproved, curbed and corrected, as they were by them, and ſo their good Fathers alſo, whoſe hearts were much taken off from thoſe Children for their vileneſſe ſhould be turned towards their Children, or as ſome ſay, the unnaturall diſtances bred betwixt Parents and Children, by many ſects and opinions, too riſe among the *Jewes*, when by ſound doctrine they were brought to rights, and to the truth, thoſe alienations ſhould be healed. Only in the love of Children to Parents, let theſe cautions be obſerved,

Cautions about Childrens love to Parents.

1. Not ſuch as to approve ſin in Parents.

1. Look that it be not ſuch as to approve of the evill ſaiyings, principles, or practiſes of your ungodly, or of your ſeducing or ſeduced Parents. Its blamed in them, *Pſal.* 40. 13. *their poſterity approve their ſayings*, Jer. 7. 18. *The Children gather wood, and the Fathers kindle a fire, and the women knead the dough, to make Cakes to the Queen of heaven.*

Asa

heaven. 1 King. 15.13. *Asaph* loved his Mother well, as his Mother, but he hateth her Idol, he destroyeth and burneth it. *Abraham* loveth his Father *Terah* well, but will not go after his way of Idol-worship, *Josh.*24.2,3. God commendeth it in the Son, who seeth all his fathers sins, and considereth and doth not such like, *Ezek.* 18.14.

Or 2. Such as to follow their sinfull Counsell,

2. Let it not be such, as to follow their evill Counsel in any thing, as *Ahaziah* who walked in the waies of *Ahab*, for his Mother was his Consellour, 2 *Chron.*22.3. And as *Herodias* who being before instructed of her Mother, said to *Herod*, give me here *John Baptists* head in a charger, *Mat.* 14. 8.

Or 3. Such as to keep their sinfull Counsel

3. Let it not be so as to keep their dangerous and wicked Counsel, in any way of wickednesse, but rather seasonably to reveal it; *Michol Sauls* Daughter, did well in this, to tell her husband *David*, of her Fathers *Sauls* bloody design against him, so that he escaped, 1 *Sam.*19.11,12. The like did *Jonathan* to *David*, Cap. 20 3,4.

Or 4. Not to bear seasonable witness against their evils.

4. That it be not so, as when you are called of God to it, then not to bear seasonable witnesse against their sin, as in case of Parents seducing Children from the Lord and his worship, In case of grosse Idolatry, or the like: then zealous *Levi* saith to his Father and to his Mother, I have not seen him, *Deut.*33.9. And *Asaph* an highest Civill Ruler, called to do justice without respect of persons, he removeth *Maacha* his Idolatrous Mother from her Regency, 1 *King.* 15.13.

Asa

Or 5. Such as for them, to neglect just respects to others

5. That it be not so, as when you are called to maried conditions, then for Parents sakes, to neglect just respects to your spouses, and regard to your Families welfare, *Gen.* 30.30. in that case

Jacob

Jacob will say to *Laban* his Father-in-Law, when shall I provide for my house, and that Law, *Gen.* 2. 24. taketh here place, for this cause shall a man forsake Father and Mother and cleave to his Wife.

2. Of exhortation to Parents to carry it so, as may even win and gain such respect and love from your Children, which is due from them; as for instance. 2. To Parents to carry it so as may win respect.

1. Be frequently instructing your Children in the best things, in their Soul-matters: this won *Solomons* heart the more to his Father *David*, insomuch that he keepeth a honourable record of his Fathers instructions, *Prov.* 4 4, 5, 6, &c. The bond of love is doubled, when natural Fathers, by Gods blessing upon their instructions and admonitions, become spirituall Fathers of their Children, and a twofold cord is not easily broken.

2. Be ever and anon incouraging your Children in any good thing; hence that Allusion, *Isa.* 66. 13. *as one whom his Mother comforteth:* which as they are more abundantly encouraged by them, so enlarged also in affections to them. Famous is the example of *William Hunters* Mother, as he was leading to the stake for Christ; *Son William,* (saith she) *I think thee as well bestowed, as ever any Child that I bare in my womb:* and that example of the Mother of that little Child, which was Martyred with *Romanus*, who stood by incouraging her Child, and when all others almost wept to see the Childs tortures, she stood by rejoycing: and when that fatall act of cruelly was to be done upon the Child, to take away its Head, after she had taken her Child and kissed it, she stood by singing, All laud and praise, with heart and voice, 1. By incouraging them in good. Mr. *Fox* Acts and Mon.

O Lord we yield to thee, To whom the death of all thy Saints, We know moſt dear to be: bidding the Child alſo to remember the children of *Bethlehem*, who were martyr'd for Chriſt.

3. By defending them in a juſt cauſe.

3. Be ready to defend, and vindicate Children in any juſt cauſe, as *Joaſh* did his Son *Gedeon*, againſt thoſe that complained of him for throwing down *Baals* Altar, *Judg.* 6. 29, 30, 31. *and* Joaſh *ſaid to them, will yee plead for* Baal, *will ye ſave him? he that will plead for him, let him be put to death, if he be a God, let him plead for himſelf:* the blind-mans Parents did not thus, who out of a baſe fear, put off all to their Son, *he is old enough, let him anſwer for himſelf*, *John* 9.21. yea let Parents vindicate their children from unjuſt ſlanders as the Father of the wronged Damſel was to do, *Deut.* 22. 13. to 9. this muſt needs win love.

4. By care of their outward weal.

4. Be conſcionable, ſollicitous of your childrens outward welfare, as was *Jacob* of his Sons, *Ge.* 37. 14. and *Jeſſe* of his Son, 1 *Sam.* 17. 17. this alſo much gaineth upon childrens hearts.

5. By Compaſſionatneſs toward them.

5. Carry it towards your children with much tenderneſs and bowels, as need and prudence requireth, *Numb.* 11. 12. *Carry them in thy boſom, as a nurſing Father the ſucking child*, Pſal. 103. 13. *as a Father pitieth his children*, Mal. 3. 17. *as a Father ſpareth his Son that ſerveth him:* this, as it breaketh every way-ward heart of a child, ſo it winneth the Son; as it is in the fruit of *Gods bowels expreſſed to his children, ſo in mens to theirs.*

CHAP. IV.

Of Honour of Reverence due from children to Parents.

WE have handled that first branch of Honour of Parents, in a direct way, we now proceed to the second, which is the Honour of Reverence: for so Honour is taken, as we shewed in the 1. Chapter. Observe then as a second branch of the generall point, that,

Children are to Honour their Parents with the Honour of Reverence, *Levit.* 19. 3. *Ye shall fear every man his Mother and every man his Father,* Heb. 12. 9. *the Fathers of our flesh, which corrected us, and we gave them due reverence.* For the better handling of this part of Childrens duty, we shall first shew wherein this Reverence of Parents consisteth and is expressed, and 2. Make use of it. Honour of Reverence due to Parents.

Touching the first we say: this Reverence due to Parents, is either outward or inward.

1. Then outward Reverence is due from children to Parents: and so, 1. Children are to rise up and to stand bare before their Parents, when they come to them, or speak to them: for if of Fathers in age, God saith, *Rise up before the hoary head, and Honour the face of the old man,* Levit. 19. 31. [*Rising to Parents,*] he surely requireth it of children to their own Parents: Henre the excuse of *Rachel,* though a married woman, from unavoidable necessity, as reason why she rose not up to her Father *Laban,* Gen. 31. 35. *And* Rachel *said to her Father, Let it not displease my Lord, that* 1. Outward, as

I cannot rise up before thee, for the custome of women is upon me; it must be some avoidable necessity that must be a just reason that children rise not up before their Parents, else Parents have just reason to be displeased, when *Achsah* daughter to *Caleb*, is to request a thing of her Father, she keepeth not her posture of sitting, in which she was before, but lighteth off the beast she rode upon, and then speaketh her mind to her Father, *Judg.* 1. 13, 14, 15. It stands not with Parents Honour, for children to sit and speak, but rather they should stand up when they speak to Parents.

2. To meet parents comming.

2. If Parents be comming towards children, they are to prevent them, and meet them, 1 *Kings* 2. 19. Bathsheba *went to* Salomon, *to speak for* Adonijah, *and the King rose up to meet her.*

3. To bow to them.

3. They are to bow to them, so *Salomon*, 1 *Kings* 2. 19. *he bowed himself* to his Mother, So *Joseph*, Gen. 48. 12. *and Joseph brought them out from between his Fathers knees, and he bowed himself with his face to the earth.* So *Moses* to his *Father-in-Law did obeysance*; and all these their Sons, were great men, yet not too great or high to stoop in way of Honour of Reverence to Parents.

4. To speak to them and of them reverently.

4. They must speak Reverently both to their Parents, and of them to others. To them: thence those titles of Honour expressed in childrens speeches to Parents: as in *Rachels to Laban*, Gen. 31. 35. *let not my Lord be displeased*: So in *Isaac's* to *Abraham*, Gen. 22. 7. *my Father*, &c. So in *Davids* to *Saul*, 1 Sam. 24. 11. *moreover see my Father*, &c. And *cap.* 26. 28. *wherefore doth my Lord thus pursue after his Servant?* &c. So in speaking of them, *Prov.* 31. 28. *her children rise up, and call her blessed.*

5. To attend duly to their counsells.

5. They are to attend reverently to their counsels,

els, or instructions, *Prov.* 4. 1. *hear ye children the instruction of a Father, and attend to know understanding*, and *vers.* 20. *My Son, attend to my words.*

6. They must meekly and humbly subject themselves to their seasonable corrections, *Heb.* 12. 9. *if Fathers of our flesh correcting us, we gave them reverence, shall we not much rather be in subjection to the Father of Spirits* (correcting of us) *and live?* 6. To subject to their Corrections.

7. To express filial shame and blushing to Parents, upon occasion of faults and sins against them, especially when Parents deal with children for the same: the Greek word in *Heb.* 12. 9. *we gave them reverence*, it is ἐνετρεπόμεθα, which properly signifies, *we turned away our face, by reason of shame. Numb.* 22. 14. *if her Father had spit in her face, should she not be ashamed?* Hitherto belong humble confessions to Parents, with shame and blushing of unworthy acts of children against them especially. Like the Prodigall in the parable, who, *Luke* 15. 21. saith to his Father, *Father, I have sinned against heaven, and in thy sight, and am no more worthy to be call'd thy Son*: in this sense is the Greek word ἐντρέπομαι used, *Company not with them that they may be ashamed*, even outwardly also confess, and take holy shame for their scandals: So *Tit.* 2. 8. *that he that is of the contrary part may be ashamed, having no evill thing to say of you.* 7. To blush and be ashamed of faults.

2. Inward Reverence is due from Children to Parents, *Levit.* 19. 3. *ye shall fear every one his Mother and his Father*; and so Children Or inward. as inwardly to fear.

1. They are inwardly to own the very persons and parentall relations, and Authority of their Parents: *ye shall fear every man his Mother and* 1. Their persons.

Father

Father, (that is) their very persons, relations and Authority.

2. Their words.

2. They are inwardly to awe the commands, reproofs, threats and corrections of Parents: this is filial and not slavish fear, *Jer.* 35. 6. *Jonadab's* posterity, even when tempted to do otherwise, yet the awe of his commands, made them not to dare to transgress them.

3. To lose their favour.

3. They are inwardly to fear to lose parents favour, or to incur their just displeasure, by giving them any just offence, as *Jacob*, Gen. 27. 12. *My Father peradventure will feel me, and I shall seem to him as a deceiver, and I shall bring a curse upon me and not a blessing.*

4. To cross their just intents.

4. They are to fear to cross any weighty intents, purposes, or desires of parents, especially when in sacred matters: so *Jephtah* his daughter, *Judg.* 11. 36. *and she said, My Father, if thou hast opened thy mouth unto the Lord, do to me according to that which hath proceeded out of thy mouth.*

5. To grieve them.

5. They are to fear that trouble or heart-grief should be occasioned to parents, if they can prevent it. So *Saul*, 1 *Sam.* 9. 5. *Come, let us return, lest my Father leave caring for the Asses, and take thought for us.* So *Judah*, Gen. 44. 34. *how shall I go to my Father, and the Lad be not with me, lest peradventure I see the evill that shall come upon my Father.*

6. To fall short of their blessing.

6. They are to fear to fall short of their blessing, and benefit of parents prayers, and of their godly parentall wishes and Counsels; hence when *Joseph* heard that his Father *Jacob* was so sick, he made such haste to him, carrying his sons with him, that he and they might not miss of *Jacob's* blessing: even rude *Esau* was amazed, when he heard that his Father had blessed his brother in-

stead

stead of him, *Gen.* 27. 34. hence that bitter cry, *Bless me, even me also O my Father.*

7. They are also to be inwardly, as well as outwardly ashamed, that parents have just cause of distaste against them at any time; so giving reverence to parents, *Heb.* 12. 9. may according to the Greek word used there, be rendered, being *ashamed before them*; hence the derivative from that verb is used, 1 *Cor.* 6. 5. and 15. 34. to signifie *shame* inward and outward; as there, *I speak this to your shame*; even of heart also. So here the Awfull childe, like that prodigall, occasioning just distaste in his Father against him, he is inwardly ashamed of it, and therefore confesseth his sin against his Father, and unworthiness to be called his Son. All which is clearly seen in the presidentiall filial fear of Gods children to their heavenly Father: they inwardly fear his Fatherhood and Fatherly Authority, his commands, reproofs, threats, and corrections, the loss of his favour and incurring of his displeasure, by their offending of him at any time: they are affraid to cross his mind in any thing, or to grieve his Spirit themselves, or that it should be grieved by others, they are affraid to fall short of his Fatherly blessing, and are inwardly ashamed, and even confounded that at any time they offend, displease, grieve, or provoke him.

7. To be inwardly also ashamed of faults before them.

The use of this branch of the point serveth, 1. For Reproof, 1. Of Children, for all that rudeness, and irreverence of yours towards your parents, as if you had forgotten that you were children: or as if principles of piety, yea of morality, were extinct in you; And this alas how common an evill is it in children, even of professours? how rudely

Use 1. For reproof 1. Of childrens irreverence.

rudely do they ſit before their parents, and how irreverently do they carry it, in their geſtures before them? how loud will too many be gabling laughing and flouting, even in their parents preſence? how forward are they to prevent or interrupt their parents in ſpeaking, or to anſwer them again if rebuked by them? whereas thoſe in *Job* time, even *Princes* and *Nobles*, *refrained talking* in his preſence, or whil'ſt he as a civill Father of the ſtate was ſpeaking, *Job* 29. 9, 10. and *verſ.* 22. *after his words they ſpake not again.* *Elihu*, when in the preſence of Fathers to him in Age, is affraid to ſpeak, much more to interrupt them whil'ſt ſpeaking, *Job* 32. 4, 6, 7. And dare children word it ſo before their parents? Again, how over-familiar do too many children make themſelves with their parents? as if hail-fellow well met (as they ſay) and no difference twixt parent and child; yea too many there are, who carry it proudly, diſdainfully and ſcornfully towards parents, and its well if their very parents eſcape their flouts; but what the end of ſuch graceleſs children will be, we have ſhewed from *Prov.* 30. 17. Again, how are many children ready to chop it with their parents, and (as we ſay) to chop logick with them? it may be ſo daring are they as to bid their very parents hold their tongue, as ſome profaner ones have done; or how ever, if not going ſo high, yet giving to parents very croſs, curt, and curſt anſwers. As *Jacobs* ſons did ſometimes to him, *Gen.* 34. 31. *Should he deal with our ſiſter, as with an Harlot?* like the elder ſon in the Parable, who even chideth, and checketh his Father, for entertaining his younger brother better then him, *Luke* 15. 29. Again how frowardly and diſcontentedly do many children carry it to their Pa-

rents

rents no diet, no clothing, no lodging and the like, which parents can provide for them, will content them, but as if parents were beholding to them, or that they had wronged their children, and must seek to please them, if they knew how. Like the Elder son in the Parable, which findeth fault with his usage by his Father, as so much below his serviceableness to him. And are there not too many children, who are ready to mutter and grumble at their parents counsels, commands, just threats, rebukes, or corrections? yea will not some plainly contest and contend with their parents? as *Rebecka's* daughters-in-Law; who by such like unreverent carriages made her even weary of her life, *Gen.* 26. 35. with 27. 46. they were *a grief of mind* פּוּדַת רוּחַ the septuagint renders it ἠρίζουσαι, such as did *contend*, or were *contentious*, or *rebellious*; how little also do too many children dread their parents commands, counsels, prohibitions, reproofs, or corrections? how little do they fear the loss of their favour or blessing, or the incurring of their just displeasure or curse? how little care they whether they be contented and comforted in them, and in what they say or do, or otherwise be troubled and discouraged? and in all how shameless are they? but all such as you are do proclame to all the world, that there is no fear of God before your eyes, as it is evident in *Cain*, *Hophni*, and *Phinehas*, and other such graceless children, whose just doome will be, to be as *Cain*, and as is threatned to graceless persons, that *they shall be in fear, where no fear*, or cause of fear, is, Psal. 53. 5. *shall flee, when none pursueth them*, Prov. 28. 1. and for the want of this due fear of parents, if you repent not, eternall dread and horrour will be your portion in another world.

2. It

2. Of Parents undermining this their Honour——

2. It serveth to reprove parents, who any way undermine this filial awe and Reverence which your children owe unto you: and that,

1. By contemptible carriages.

1. By carrying it any way contemptibly, and unbeseeming your selves in your childrens sight; as did *Noah*, first by being drunk, and then by uncovering his nakedness, within view of others: this gave occasion to *Chams* unreverent speeches of him unto his brethren, *Gen.* 9. 21, 22, 23. *Cham saw the nakedness of his Father*, in his tent, and went *and told his brethren without*; when parents are frothy, slighty, fooliſh, or any way ridiculous in their gestures, speeches, or actions, before their children, this breedeth, or feedeth contempt and irreverence in their children. Look as the very conceit of unseemly behaviour in *David*, that Father of the state, made *Michol* despise him in her heart, and speak unreverently of him with her lips, 2 *Sam.* 6. 16, 20, 21. *How glorious* (saith she scoffingly) *was the King of* Israel *to day, who uncovered himself to day, in the eyes of the hand-maids of his servants, as one of the vain fellows shamelessely uncovereth himself*! the like will any reall discovery, of morall, or spirituall nakedness before the Family, become an occasion to children and servants to despise the Father of the Family.

2. By overmuch fondness and familiarity.

2. By being too fond of your children, or too familiar with them at sometimes at least, & not keeping constantly your due distance; such fondness and familiarity breeds and causeth contempt & irreverence in children. Good *Abraham* was somewhat too fond of *Ishmael*, as appeareth by his overlooking the promise of *Isaac*, and going on to urge God, *that* Ishmael *might live in his sight*. *Isaac* was too fond of *Esau*, when he loved him so for his venison, *Gen.* 25. 28. *David* was too fond of his

Ab-

Abſolom, that when he was juſtly baniſhed for his wilfull fratricide, and deſerved death rather for it, yet *Davids ſoul longed* (or was in a waſting plight, as it is in the Hebrew) *to go forth unto* Abſolom, 2 *Sam.* 13. 39. but what unreverent children all theſe proved to their Parents, their ſtories ſhew.

3. By complying too much with any vain motions of your children: this was a ſin in the Mother of *James* and *John*, who had ſo ambitious a motion to make to Chriſt, *Mark.* 10. 35. that ſhe would move it for them, *Matth.* 20. 20, 21. ſhe commeth deſiring *that her two Sons may ſit, one at his right hand, the other at his left hand, in his kingdome. David* would never croſs *Adonijah* in his deſires or doings, he *never diſpleaſed him at any time, in ſaying, why haſt thou done ſo?* 1 Kings 1. 6 but *Adonijah* careth not to croſs his Father in his mind, of one to ſucceed him in his throne, even *Solomon*, and yet *Adonijah* knew well enough, it had been publickly, and ſufficiently declared formerly, as in 1 *Chron.* 23. 1. and 28. 5. yet 1 *Kings* 1. 5. *he exalteth himſelf and ſaith, I will be King*, and *verſ.* 7. he conferreth with *Joab* and *Abiathar* about it for their help therein. 3. By ſinfull compliance with children.

4. By reproachfull and reviling ſpeeches to your children, in raſhneſs of anger and fury, or by any other uncivill, or unſeemly expreſſions of rage againſt them, as flinging things at them, which might indanger life or limb, or the like; this provoked *Jonathan* to ſay and do ſomewhat ſavouring of unreverence to a Parent, 1 *Sam.* 20. 30. *thou ſon of the perverſe and rebellious woman* (ſaith *Saul* his Father to him) and *v.* 33. he *caſt a Javeling at him*; and *v.* 34. Jonathan *aroſe from the Table in fierce anger*; ſome unwiſe Parents, at ſome 4. By rayling upon children.

times will be over-familiar with their children, and at other times as much too harsh and fiery against them, and by such an unequall carriage, come to be slighted by them.

2. Use for exhortation.

The second use serveth for exhortation, and that 1. To children:

1. To children to Reverence Parents.

Do you then strive, what in you lyeth, to give this Honour of Reverence, both outward and inward, which is due to your Parents. And for this end consider, 1. Of some Motives. 2. Two or three helps.

Motives to it.

Motives. 1. It will breed and feed in you due Reverence to all other superiours; hence in the fifth Commandement, Honour of Parents, and therein Honour of Reverence of them, is put for the like Honour of Magistrates, Ministers, and Masters, from their subjects, people, and servants; if the one be in persons in truth in the former relation, it will be in them in the latter.

1. It furthereth reverence to other superiours.

2. It preventeth other sins.

2. It wil be a notable means to prevent many other sins of yours, which would be dishonourable to parents. *Moses* having rehearsed many abominable practices of the *Canaanites* in *Levit.* 18. and in the last verse said, *ye shall not commit any of those abominable customes*, Chap. 19. 3. he chargeth them to *fear every man his Mother and his Father*; and *vers.* 4. also adjoyneth, that they should not *turn to Idols*, &c. or apostatise from God and his worship: Surely then that Reverence unto Parents, is inserted as a help, both against the former, and against the later evils and scandals; and woefull experience evinceth this, that where this hedge of childrens Reverence and awe to Parents is broken down, there is a free inlet of vilest and most scandalous courses.

3. The power of Parents to bless, or curse children.

3. There is in your Parents some paternall power, if justly used, to bless and to curse you, *Gen.*

49. is a record of *Jacobs* blessing of his Sons; and in an ordinary way, there is a proportion thereof in other Parents, and therefore the rather Awe your Parents.

Helps this way may be such as these. Helps to it.

1. Labour for a filial awe of God, as your Father, and so of his Fatherly commands, and consequently of this his command, as his command, and of his displeasure against you, if it be not attended and observed. 1. Awe of God.

2. Labour you for more holiness of heart. It is profaneſs of heart God-ward, which breedeth and feedeth irreverence to Parents; and so contrariwise, the more holy God-ward, the more awfull of Parents. *Levit.* 19. 2. *be ye holy for I am holy*, and *vers.* 3. *ye shall fear every one his Mother, &c.* 2. Holiness.

3. Present your Parents so to your minds, as bearing the Image of Gods Father-hood, and that also will help on your filiall awe and Reverence to them. 3. Eye the Image of God in Parents

2. It serveth for exhortation to Parents, to carry it so as may gain Reverence and awe from your children; for which end. 2. Exhortation to Parents, to further filial Reverence in their children.

1. Carry it very piously in your places, for that will gain awe in your inferiours, children or others. *Job* 29. 7. *when I prepared my seat in the street* (saith holy *Job*) *the young men saw me and hid themselves*, vers. 8. let but any other Godly man come suddainly where rude persons are met, how doth the very sight of him, oftentimes appale them? as experience witnesseth; the Image of Gods holiness in any is venerable. 1. By your piety.

2. Season your children betime with principles of religion, of their duty to God, to Parents, to others; so did *Eve* her *Seth*, and *Seth* his *Cainan* 2. By right principling of them.

nan, and *Cainan* his *Mahaleel*, &c. and all of them proved well to God and man-ward.

3. By inuring them to holy Assemblies.

3. Bring them oft to Gods aweful and awing Assemblies, where they will hear and learn Reverence to God or men. *Deut.* 31. 12. *gather men, women and children, that they may hear, and learn, and fear the Lord thy God, and observe to do all the words of this Law*: even this of the fifth Commandement also. Honour Father and Mother with the Honour of Reverence.

4. By correcting irreverence in them.

4 Correct them wisely and seasonably, as for other sins, so for those which savour of irreverence to Parents; this by the Lords blessing will help on filial Reverence; hence those two joyned, *Heb.* 12. 9. *we had Fathers of our flesh, who corrected us, and we did them Reverence*; there is a great deal of folly, and so a bundle of irreverence also, in a childs heart naturally, but God saith, *the rod of correction shall drive it far from him*, Prov. 22.

5. By minding children oft of Gods judgements.

5. Acquaint your Children ever and anon with Gods more awing and dreadfull providences, especially respecting Children, which gave not their Parents reverence, as of *Cham*, *Absolom*, and others. The punishment of a stubborn Son, by mans hand, must be so as *all* Israel *may hear and fear*, Deut. 21. 21. So let all our Children hear of Gods hand this way, that they may fear the sins of dishonour of Parents.

6. By inuring them to filiall subjection.

6. Inure them to awfull subjection and obeysance to you as Parents, betimes; early practising of filial Reverence, will strengthen and stablish a very habit of it; hence the requisit in Church officers, or elders and deacons, 1 *Tim.* 3. 4. 12. *having their children in subjection with gravity* or honesty; they must see they be inur'd to reverence, and seemly carriages towards them,

and

and before them, and then others that come to their houſes will find this, to the Elders Honour.

Chap. V.

Of Honour of Obedience due to Parents.

NOw we come to the third branch of direct Honour, namely Honour of obedience; for ſo Honour is taken in Scripture as we ſhewed before. Honour of obedience due to parents.

Obſerve then as a third branch of the generall point, that children are to Honour their Parents with the Honour of obedience. *Honour thy Father and Mother*, ſaith *Exod.* 20. 12. but obeying them is Honouring of them, ſay other Scriptures (as we ſhewed, *Chap.* 1.) therefore children are bound to yield obedience to their Parents.

For the fuller handling of this particular, we ſhall inquire,

1. Wherein this Honour of filial obedience conſiſteth. It conſiſteth,

2. What manner of obedience it is which muſt be yielded.

3. Why children muſt yeeld it.

4. What uſe is to be made of this branch of Honour of Parents.

1. In childrens being content to be ſet about meaneſt imployments.

To the firſt I anſwer, that filial obedience conſiſteth,

1. In childrens being content to be ſet about meaneſt imployments, even as though they were ſervants, their Parents ſo requiring it, hence that *Mal.* 3. 17. *his ſon which ſerveth him.* Neither

Rebekah, nor *Rachel*, though of able Parents, thought much to keep their Fathers ſheep, *Gen.* 24. and Chap. 29. neither did Chriſt himſelf refuſe to be ſubject to his Parents in their meaner imployments, *Luke* 2. 51. *Matth.* 13. 55. his reputed Father *Joſeph*, was a Carpenter, of a very mean Trade: hence that, *Is not this the Capenters Son?* but *Mark.* 6. 3. theſe neighbours and Countreymen of Chriſt, as man, who had moſt cauſe to note his uſuall imployments, they ſay of him, *Is not this the Carpenter, the Son of Mary?* ſurely then he learned and commonly practiſed that mean Trade with his reputed Father, and ſo was therein alſo ſubject to his Father and Mother. Look as Gods children, yea look as Jeſus Chriſt himſelf, the pattern of all true filial obedience to Parents, refuſed not to ſtoop to the meaneſt offices and ſervices, in obedience to the Father of Spirits: ſo muſt children carry it in like ſort to their Parents. All know how many mean and deſpicable offices Parents do about their children, whileſt babes and little ones, and when ſick, &c. And there is no cauſe for any childe to think much of the meaneſt office and ſervice, which Parents may call for from their hands. Parents Authority is of no mean deſcent, the riſe or originall of it is from God: even the greatneſs of the greateſt in other reſpects, doth not alter, much leſs make null, filial relations. *If any be aſhamed of the Lords words, of him will he be aſhamed another day*, Mark. 8. 38. Now this, *Children obey your Parents in the Lord*, (according to the Lords will and word) is one of the Lords words, *Eph.* 6. 1. Let none therefore be aſhamed of obedience to Parents in meaneſt things.

2. In their being content to be croſſed in their wills.

2. In Childrens being content to be croſſed in theirs

their own desires or wayes, and to yeeld to and obey Parents minds and wils, in matters lawfull, although the particulars seem to be very harsh to their own sense or reason, as in that instance, *Gen.* 48. 17. At first it displeased *Joseph* to see his Father lay his right hand upon *Ephraims* head, and he held up his Fathers hand to remove it to *Manasses* his head, and *v.* 18. *Joseph said, not so my Father, for this is the first born, put thy right hand upon his head,* v. 19. *And his Father refused, and said: I know my Son, I know it, he also shall become great, but his brother shall be greater then he.* And so he gave *Ephraim* the yonger Son the priority in his blessing; and *Joseph* said no more, but rested satisfied therein. If *Jacobs* Sons are injoyned by their Father to feed their flock even in *Shechem*, in the very mouth of danger, by reason of the late slaughter of the *Shechemits* by their hands, yet they are contented with it, and do not mutter, or object against it, *Gen.* 37. 14. nor do they object against the hazzards of that long Journey into *Egypt*, but if required by their Father to go, they contentedly obey, *Gen.* 42. 23: It was contrary to dictates of flesh, and blood, and reason, for *Isaac* to yeeld to be offered up in Sacrifice by his Father, but it was first no doubt made known to him by his Father to be Gods mind, and seconded by his Fathers command, and he quietly yeeldeth to his Father therein, *Gen.* 22. 9, 10. So in case of a daughters vow unto the Lord, in something which is lawfull, and which she earnestly desireth should be done before the Lord, if the vow be not heard by her father when it was made, and after disallowed by her Father, God will have her, even in this case, to sit down contentedly, resigning her will to her Fathers, although

ſhe cannot perform what ſhe vowed and deſired, and God himſelf paſſeth it by, becauſe it was not her Fathers mind, that ſhe ſhould perform it, *Gen.* 30. 5. Gods children are a pattern to mens children herein, who reſign and ſubmit their will to his will; children are to look at good Parents, as Gods Oracles unto them, ſuch, by means of whom he imparteth his counſell to them, and maketh wiſer then themſelves, in matters reſpecting their occaſions and changes. Obedience to Parents, in this way, is to be as to Superiours, yea as to the mind and Authority of the higheſt, in their mandates; which alſo is implied in that ſpeech, *Eph.6.* 1. *Children obey Parents in the Lord*, yea even *in all things*, as is expreſſed, *Col.* 3. 20. namely which are meet and lawfull: ſo to obey them, it is welpleaſing to God, albeit in doing of it, children oft diſpleaſe themſelves. *David* is blamed, that he never diſpleaſed *Adonijah* his Son, 1 *King.* 1. 5, 6. ſurely then *Adonijah* had been too blame, if he had not yeelded to his Fathers mind, in things diſpleaſing to himſelf.

3. In marrying according to good Parents minds.

3. In yeedling eſpecially to Parents minds in the matter of marriage. So *Iſaac* matcheth with *Rebekah*, according to his Fathers mind, *Gen.* 24 6, 7. 63. compared; So *Jacob* marrieth *Labans* daughter, according to the mind of his Parents, *Iſaac* and *Rebekah*, Gen. 28. 1, 2, 3 compared with Chap. 29. the like was done by many others mentioned in Scripture.

4. In obeying in things of God.

4. in obeying chiefly in things of God, as injoyned to children, in Gods name, by their Parents; whether reſpecting the knowledge of God in Chriſt, mortification, or in any other means, or parts of the ſouls welfare. In which eſpecially *Solomons* Son muſt *keep his Fathers Commande-*

ments,

ment, and not forſake the Law of his Mother, Prov. 6. 20. and 1 *Kings* 2. 3. *David* chargeth *Solomon* his Son, to *keep the charge of the Lord his God, & to walk in his ways, & Ch.* 3. 3. Solom. *loved the Lord, walking in the ſtatutes* (or according to the ſtatutes and commands) *of* David *his Father. David* charged him alſo with all the work of Gods Temple, which he duly and diligently performed, 1 *Chro.* 22. 11. *build the houſe of the Lord thy God, which he hath ſaid of thee*; and he did ſo, as 2 *Chr.* 5. and *cap.* 6. ſheweth; if *Abraham* command his children, the Lord concludeth they ſhall keep the way of the Lord, as in that place oft referred to, *Gen.* 18. 19. *I know* Abraham *that he will command his children, and they ſhall keep the way of the Lord.* Hence *Joſhuah* is ſo confident of his houſe, and ſo of his children, *Joſh.* 24. 15. *but I and my houſe, we will ſerve the Lord:* he requiring it of them, he is confident that they will do it. *Jonadabs* poſterity, in living ſo in Tents, like pilgrims and ſtrangers, in refuſing to drink wine, or ſtrong drink, they lived a mortified life, a weaned life from the world, but they did it becauſe ſo injoyned by their Father *Jonadab*, and ſo by their next Parents ſucceſſively; as we ſee in that place oft, occaſionally, referred to in this diſcourſe, 1 *Jer.* 35. 6, *&c.* In ſuch a way God as a Father is eſpecially honoured, and no wonder that there is his ſecret bleſſing and grace conferred, to inable to ſuch like obedience to Parents commands. As in *Gen.* 18. 19. now mentioned, *Abraham will command his children, and they ſhall walk in the way of the Lord.* It ſtrengthens the bond of childrens obedience to Parents commands, when Parents ſhew ſuch ſoul-love to children, and intire love, and faithfulneſs to God, as to improve their parentall

rentall Authority thus for God; which is also included in that speech, *Eph. 6. 1. Obey your Parents in the Lord:* especially injoyning what the Lord requireth.

5. In submission to parents just corrections.

5. In childrens yeelding humbly, meekly and quietly to Parents just reproofs and corrections, *Heb. 12. 9. The Fathers of our flesh corrected us and we gave them reverence,* even in way of awfull subjection to them therein; whence this is added, *shall we not much more be in subjection to the Father of Spirits and live?* for what are such actings of Parents, but fruits of their obedience to God their Fathers commands? who chargeth, *Prov. 19. 18. Chasten thy Son, while there is hope,* and *Prov. 23. 13. withhold not correction from the child,* and *v. 14. thou shalt beat him,* and *Prov. 29. 17. Correct thy Son, and he shall give thee rest*; yea they are fruits of Parents love to their children, *Heb. 12. 6, 7.* Prov. 13. 14. *he that loveth his Son, chasteneth him betimes.* What are they but Gods ordinance, and appointed means to rescue children from sin and ruin? *Prov. 23. 13. if thou beatest him, he shall not die. v. 14. thou shalt beat him, and deliver his soul from Hell.* Prov. 22. 15. *foolishness is bound up in the heart of a child, but the rod of correction shall drive it out.* Prov. 29. 15. *the rod and reproof give wisdome, but a child left to himself bringeth his Mother to shame:* and in a word, it would be greatest folly and danger to Children, not to yeeld, and obedientially to hearken to such rebukes. *Prov. 15. 8. A fool despiseth his Fathers instruction,* and *v. 10. Correction is grievous to him that forsaketh the way:* and *v. 32. He that refuseth instruction, despiseth his own soul.*

This obedience must be

To the second query, with what manner of obedience are children to obey Parents: I answer more briefly. 1. With

1. With a kind of universall and unlimited obedience falling under the compass of lawfull things: so *Col.* 3. 20. *Children obey your Parents in all things*, one as well as another, being all lawfull: there is no exception, or limitation made. 1. Universall.

2. With a Sedulous obedience: *Phil.* 2. 22. *Paul* alluding to this, saith of *Timothy*, *as a Son with the Father he hath served with me in the Gospel*, i. e. very diligently: so *Jacobs* sons followed their Fathers business diligently, sparing no pains to remove their flock hither, and thither, for his best advantage, *Gen.* 37. 17. 2. Sedulous.

3. With a ready and cheerfull obedience. *Gen.* 37. 13. *Come, I will send thee to thy brethren*, saith *Jacob* to *Joseph*; *here am I* saith *Joseph*, he is as ready to do it, as his Father to command it. So in a like case *David* injoyned by his Father *Jessai*, 1 Sam. 17. 20. *He ariseth early in the morning, and leaving his sheep with a keeper, he took, and went as* Jessai *had commanded.* Gen. 42. 2. *Get you down into* Egypt *to buy us corn*, saith *Jacob* to his Sons, *v.* 3. *And* Josephs *ten brethren went down to buy corn in* Egypt, and Chap. 47. 31. *swear unto me*, saith *Jacob* to *Joseph*, *and he sware unto him*: such ready obedience yeelded they to their Father. 3. Cheerfull.

4. With a resolute obedience. Children are not to be diverted from lawfull obedience to Parents, either by frowns, or flattering perswasions of others: if *Jeremiah* a man of God, will set before *Rechabs* Sons pots of wine, and bid them drink it, *Jer:* 35. 5. such a tempting and trying of them, will not prevail with them, *vers. 6. but they said, we will drink no wine*; *for* Jonadab *the Son of* Rechab, *our Father, commanded us saying, you shall drink no wine, neither you nor your Sons for ever.* 4. Resolute.

5. With

5. Conſcientious. 5. With a conſcientious obedience, namely to parentall Authority as of God, and as to Gods command requiring it of you to Honour Father and Mother, with ſuch Honour of obedience; and injoyning *children to obey their parents in all things*, Col. 3. 20.

Reaſons of it. To the ſecond query, why children muſt give this Honour of obedience to Parents, I anſwer alſo briefly: they muſt do it,

1. It is well-pleaſing to God. 1. Becauſe it is pleaſing to God; *Gal.* 3. 20. *Children obey your parents in all things, for this is well pleaſing to the Lord.* Its an incouragement to children, to do ſuch or ſuch things for Parents, when they know it will pleaſe them very well: but moſt of all when they underſtand, that God himſelf is well pleaſed therewith. God himſelf is very well pleaſed with filiall obedience to Parents, as ſeeing therein his own Image of Fatherhood Honoured; his own authority and command requiring this, attended and Honoured, and a ready way hereby made in children to all other obedience to the Lord himſelf: And who would not endevour that they might thus, at once, Crown the Lord himſelf, and their Parents, with their due Honour, and be crowned, not ſo much with parentall, as divine acceptance?

2. It is juſt and right. 2. Becauſe this is right, or juſt, or meet, *Eph.* 6. 1. *Children obey your Parents in the Lord, for this is right:* in the Greek it is δίκαιον, juſt, due by the Law of God, of nature, and of nations: Its a due debt: children owe obedience to their Parents as a debt, and muſt be paying it all their dayes. Children who have received their whole man ſoul and body, inſtrumentally from their Parents, ow the ſervice of both, in an obedientiall way to their lawfull commands. Its not a mat-

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ter of liberty, or curteſie, but due debt, which is daily due to be paid in part. Juſtice which requireth to give every other perſon his due, requireth children to give Parents alſo their due, of which this is part, even filiall obedience.

3. Becauſe manifold bleſſings and benefits do attend due and true filial obedience unto Parents. *Children obey your parents in the Lord*, Eph. 6. 1. & *v.* 2. *Honour thy Father and thy Mother*, and *v.* 3. *that it may be well with thee, and that thou maiſt live long on earth.* Giving this Honour of filiall obedience, as it is a means of long life, as *Prov.* 4. 4. 10. *Keep my Commandements*, ſaith *David* to *Solomon, and live*, and *verſ.* 10. *Hear O my Son, and receive my ſayings, and the years of thy life ſhall be many*: and as it is a means of bodily health, *Pro.* 4. 22. Parents lawfull and gracious commands obſerved by Children, are *health to all their fleſh*: and ſickly times often befall the yonger ſort, as here with us, where filiall obedience and obſervance is too much wanting: But I ſay beſides, that the Apoſtle inlargeth the benefit thereof in that expreſſion, *that it may be well with thee*, namely not alone in matter of bodily health, but in that of name alſo, of eſtate, of family relations, of perſonall callings and occaſions, of generall calling as Chriſtians, and as members of the Church: yea alſo in thoſe ſpirituall matters of their ſouls in the things and comforts of God and of his word, and ſeals and ſervices, &c. The way to have body and ſoul to do well and proſper, yea the way to have God himſelf ſhining and ſmiling upon children, to have Gods bleſſing upon childrens reading, hearing and meditating of the word, to have God anſwering even their prayers, to have God ordering all things for good to them which befall

3. Many bleſſing attend it.

befall them, to have God to be with them, and bleſs all they do take in hand, to do well by them in life and death; is to yeeld due and true obedience to Parents. *Prov.* 15. 5. is verified in obedientiall hearkning to Parents counſels or rebukes: *the eare that heareth reproof, abideth among the wiſe.* It is amonſt the number of them, elſe that eare or perſon would not hearken, but which is more, it abideth among them, ſuch an one doth not apoſtatize from the company and condition of perſons truly wiſe. I fear, if the bottom of the Apoſtaſie of many promiſing profeſſors now a daies were ſearched into, this would be found there, they were, or are diſobedient children to their parents, but as for the obedient, God is ſo well pleaſed with them, that he thinks he can never deal well enough with them.

1. Uſe of reproof of childrens.

Now in the third place, we ſhall make uſe of this branch, even of filiall obedience, the uſe whereof ſerveth, 1. For reproof, and that firſt of children.

1. Pretended obedience.

1. Of ſuch who in ſhew expreſs obedience to your Parents commands, but in reality do it not; like the Son in the Parable, who when bid by his Father, to go and work in his Vineyard, he ſaith, *Ego Sir, but went not*: Matth. 21. 30. Or if you do any thing, which for the matter of it is injoyned by your Parents, yet formally and properly its not filial obedience, but rather yeelding obedience to ſome luſt of your own, which biddeth you do ſuch and ſuch things wch Parents enjoyn. As when a covetous luſt will put you on to do your Fathers will and work, that you may have the gain of it, or the like: or if you do at length what Parents require in a better manner, yet it may abaſe you, that you did it not more readily, and ſeaſonably,

nably, you first were too disobedient in your carriage, like the Son in the parable, that said at first he would not, *Matth.* 21. 28, 29. Afterward indeed he repented and went, and so at last did the will of his Father. But it was to him, and by proportion should be to you, a ground of penitent shame and sorrow, that at first you were so disobedient.

2. Disobedience to parents.

2. Of such children who are plainly disobedient to your Parents, and persist in it, or at least continue too long in it, without repentance for the same. Some there are, that when their Parents do even stoop somewhat below themselves, and not command so much, as intreat them to do this or that lawfull thing at their requeſt, yet will boldly deny their parents desires, like the Elder Son in the Parable, who when his Father commeth out to him, and intreateth him to come in, will not come in, *Luk.* 15. 28, 29. Some when their Parents would have them of an honest calling, or course of life, as more fit for that, and such as may be more serviceable to God and men in it, yet will not be ruled, no they must take to some other course, that their foolish hearts like better, or else their Parents cannot be in quiet: like *Adonijah*, that contrary to God and his Father *Davids* mind, would needs be a King, when yet he was no way fitted for it, 1 *King* 1. Some will like those in *Gen.* 6. 2. be matching, but as themselves only foolishly fansie, and Parents cannot be at rest for them, but they must needs have such a one, like *Sampson*, *Judg.* 14. 2. He came and told his Father and Mother, saying, *I have seen a woman in* Timnath *of the daughters of the Philistins, now therefore get her for me to wife*: and when his Parents wisely and faithfully replyed,

vers. 3

verſ. 3. *Is there never a daughter among all my people, that thou goeſt to take a wife of the uncircumciſed Philiſtins? Sampſon* ſaith to his Father, *get her for me, for ſhe pleaſeth me*, or, is right enough in mine eyes. Some children are grown to ſuch an height of diſobedience, as they are grown ſtubborn, reſolute & wilful in their diſobedience, they are long habituated in it, they will not now be counſelled, commanded, reproved, or corrected by Parents; they are above that, they are paſt that, they will be no longer curbed, or controlled, not they, by Mother or Father either: but little do you conſider what a black brand you do carry herein, upon your ſelves, of your reprobation, and as a token thereof of your judiciall hardening. It was ſaid of *Eſau*, *Eſau have I hated*, (or in my counſell rejected) *Rom.* 9. and what a grief of mind, was he to his Parents, by diſobedient carriage in his matches? *Gen.* 26. When God hath a mind to ruinate *Elies* Sons, as men of *Belial*, whom he abhorred, 1 *Sam.* 2. 25. Its ſaid, *they hearkened not to the voyce of their Father* (they would on in their courſe, ſay the old man, what he will to the contrary) *becauſe the Lord would ſlay them.* Their counſels, commands, checks, rebukes, yea and corrections too are not hearkened to but all ſlighted, to make way for the fatall ruin of children devoted and deſtinated to ſaddeſt ends, either by the hand of ſome enemies, as in the caſe of *Hophni* and *Phineas*, 1 *Sam.* 2. 25. compar'd with *Chap.* 4. 11. or by the hand of civill juſtice, as *Deut.* 21. 20, 21. they bring out their ſtubborn Son, that will not be ruled by them, and he is ſtoned to death: ſometimes by ſome more immediate hand of God, as that diſobedient yong man, which would none of the voyce of his teachers,

chers, parents, or others, he hated their reproofs, &c. He is ſmitten by dreadfull horror of conſcience inwardly: whence that dolefull mourning at laſt, when it is too late, *Prov.* 5. 11, 12, 13. and with lothſome diſeaſes outwardly, he even rotteth above ground, and pineth away, his fleſh and body is conſumed: *ibid.* And hence we might give inſtances of very dreadfull examples of the lives and deaths of ſtubborn and diſobedient children: and what other can be expected when they are in that black rowl of perſons given up of God to a reprobate mind, *Rom.* 1. 28. *He gave them up to a mind void of judgement, to do thoſe things which are not convenient, being filled with all unrighteouſneſs*, v. 29, &c. *diſobedient to parents*, v. 30.

2. It ſerveth to reprove parents, who any way occaſion diſobedience in children. 2. Of parents occaſioning childrens diſobedience.

1. By abuſing their authority in giving out unjuſt commands to them, which the more provoketh and exciteth them to reject your authority, even in lawfull commands: ſuch a parent was *Laban*, who put *Leah* his daughter upon that unlawfull courſe of deceiving her ſiſters ſpouſe of his expected conjugall communion, and defiling her ſelf and him by it, *Gen.* 29. 23. ſuch a Parent was *Saul*, who would have his daughter break her conjugal covenant with *David*, and betake her ſelf to an adulterous bed with *Phalti*, 1 *Sam.* 25. 44. ſuch a parent was *Herodias*, who enjoyneth her daughter to make that bloody ſalvage requeſt, for *John Baptiſts* head, *Matth.* 14. 8. 1. By abuſing their Authority.

2. By your own rebellion againſt Gods commands, for which God in judgement leaveth children to be rebellious againſt you; as in the caſe of *David*, & *Abſalom*, 2 Sam. 12. 9. *thou haſt deſpiſed* 2. By their rebellion againſt God.

ſed the Commandement of the Lord, v. 10. *Now therefore the ſword ſhall not depart from thy houſe*, v. 11. *I will raiſe up evill againſt thee out of thine houſe*, and fulfilled in *Abſaloms* open rebellion, 2 *Sam.* 13.

3. By ſinfull indulgence

3. By being too indulgent to them, when you perceive your children do not follow your charge in this or that particular: This made *Hophni* and *Phineas* the worſe, that their Father *Eli* was ſo over indulgent to them, 1 *Sam.* 2. Hence *Eli* is blamed for it—*ye have kicked at my ſacrifice* (ſaith God to *Eli*) Prov. 29. 15. *the rod and reproof giveth wiſdome, but a child left to himſelf* (without ſeaſonable reproof, or correction for his faults) *bringeth his Mother to ſhame*, namely by his deſperate folly and diſobedience: as the oppoſition of the later part of this proverb to the former ſheweth.

A ſecond uſe is for examination. Marks of due obedience to parents.

A ſecond uſe ſerveth for diſcovery, whether children in that relation of children, did, or now do come up to that filial obedience required in the fifth Commandement; which is known to be ſo,

1. If in way of cordiall repenting for any former expreſſions of diſobedience to Father or Mother, you did, or now do the rather, and the more obey your Parents injunctions. Like that Son in the Parable, *Mat.* 21. 29. who repenting of that ſtubborn anſwer to his Father, in ſaying, when he bade him go, that he would not, but after he repented and went, and *verſ.* 31. this of the two Sons, was he that did the will of his Father: or like the Prodigall Son, who in way of repenting of his ſin againſt his Father, and againſt heaven, now offers his utmoſt ſervice to him, which he ſhall injoyn him, and that in the meaneſt way of ſervice,

1. If in way of repenting for former diſobedience.

ſervice, *Luk.* 15. 18, 19, 21. The Son ſaid to his Father, *Father, I have ſinned againſt heaven, and in thy ſight, and am no more worthy to be called thy Son, make me as one of thy hired ſervants.*

2. If when you are tempted to diſobey your parents commands, yet you overcome the temptations, & obey your parents lawfull injunctions notwithſtanding, as the *Rechabites*, though urged to drink wine by *Jeremi* the Prophet, yet would not, & that in obedience to *Rechabs* command, or becauſe he had charged his Sons ſucceſſively to look that they drank no wine, *Jer.* 35. 5, 6. 2. If obeying when tempted to the contrary.

3. If you that are children, in the relation of children, obey your Parents command, in matters unpleaſing to fleſh and blood, and which croſs you in matters of carnall delights, preferments, profits, or eaſe, and which rather tend to mortification of the luſts of youth, to holy weanedneſs from the world, &c. thus it was with the injunctions firſt of *Rechab* to his next ſons, who obſerved his command themſelves, and left the ſame upon their next children, and they again upon theirs ſucceſſively, unto the very time of *Jeremiah*, that they ſhould live like ſtrangers and pilgrims, in tents; forbearing the uſe of carnall delights, &c. 3. If doing it in matters unpleaſing to the fleſh.

4. If Children are habituated in a way of filial obedience to your Parents lawfull commands. It is not ſome ſingle act that way, nor ſome ſuddain pang, and fit of obedience, but like that of obedient *Rechabites* laſting all your dayes. 4. If habituated in it.

5. If in that relation of children, you do ſo wel reliſh filial obedience, that you endevour to propagate conſcientious filiall obedience to your poſterity, when you are Parents. So did theſe good *Rechabites* propagate filial obedience from *Jehues* time to *Joſiahs*. 5. If propagating it to their children.

6. If doing it to parents in meaner conditions.

6. If you are filially obedient to parents lawfull injunctions, when your parents are in a far meaner eſtate, than you your ſelves are, *Gen.* 47. 12. *Jacob* was as one nouriſhed by his Son *Joſeph*, who was next to *Pharaoh* in place and honour, yet *Joſeph* is as obedient to his Fathers command, as ever, when at home under his Fathers tuition, *v.* 31. *ſwear now to me*, ſaith *Jacob* to *Joſeph*, *and he ſware* to him. *Mordecai* was to his couſen *Heſter*, as a Father to bring her up after her own Fathers death, *Eſt.* 2. 7. *Eſter* is made great *Ahaſuerus* his Queen, *v.* 16. and *v.* 20. *Eſter* did the commandement of *Mordecai*, like as when ſhe was brought up with him.

Third uſe of exhortation.

A third uſe is for exhortation. 1. To Parents.

1. To parents to further this due obedience: as,

Do you ſo carry it as that you may every way further this honour of obedience due to you from your children; for which end,

1. By their own repentance and peace made with God.

1. Make your peace with God through faith in Jeſus Chriſt, and exerciſe of repentance, in regard of any former wayes of your diſobedience to God, or unto parents, ſo far as you are privy and conſcious to your ſelves thereof, *Job* 22. 21. *Acquaint thy ſelf with God, and be at peace with him, thereby good ſhall come to thee:* what good? it followeth, *v.* 23. *If thou return to the Almighty, thou ſhalt be built up,* (not only ſtored with eſtate again, but with children, as *Ruth.* 4. 11. *Rachel* and *Leah* built up *Iſraels* houſe; or filled it with a numerous poſterity) *and thou ſhalt put away iniquity from thy Tabernacle*, or houſhold, children, or ſervants, ſo *Job* 11. 14. *Let not wickedneſs dwell in thy Tabernacle*, that is not alone with thy ſelf in particular, but not with any children, or ſervants in thy houſe; ſo that *Job* acquainting himſelf

ſelf with God in the *Meſiah*, and repenting, ſhall not only have a numerous family of children reſtored to him, but when he hath them, ſhall remove the iniquity of children alſo, in their relation, (as is diſobedience and irreverence, &c.) as well as that from himſelf, in his, or his ſervants, as theirs.

2. By being examples of filial obedience to parents.

2. Be you exemplary in wayes of filial obedience, and obſervance of your parents: *David* did not alone teach *Solomon* filial obedience, as *Solomon* ſaith of him, *Prov.* 4. 3, 4. *I was my Fathers Son, and he taught me alſo ſaying, keep my Commandements and live*, but *v.* 10, 11. He records other words of his Father, ſaying thus, *I have taught thee in the way of wiſdome*, and ſo in this of filiall obedience, as *verſ.* 4. *I have led thee in the right paths*: and how obedient a Son *Solomon* proved, let his works declare, in his exact obſerving all his Fathers mind, in that of building and furniſhing of the Temple, 1 *Chro.* 22. and Chap. 29. with 2 *Chro.* 5. and 6. and in that ſolemn charge of his to him, touching exemplary juſtice upon *Joab* and *Shimei*, 1 King 2. 5, 6, 7, 8, 9. which he accordingly executed, *v.* 31, 32, 33, 34, 35, 36. 44, 45, 46. and in the great charge of his Father, to keep the Lords charge, &c. *v.* 3. and Chap. 3. 3. *Solomon* loved the *Lord*, walking in the ſtatutes of *David* his Father. The *Rechabites* parents, which firſt yeelded filial obedience to their Father *Rechab*, and taught their children practically as well as preceptively filiall obedience, had a poſterity ſucceſſively by that means of parents doing the like from parent to child, famous ſome ages after for filiall obedience.

3. By inuring children to obedience to God.

3. Inure your children to wayes of obedience unto the Lord, & be you frequently curbing their

disobedience to Gods commands. *Abraham* who was famous for the Lords attestation of his care to improve his authority this way, in laying his command upon his household, to walk in the way of the Lord, *Gen.* 18. 19. as he had an obedient household of his servants in the relation of a master, *Gen.* 14. 23, 24. Not one of them offers to plunder to the worth of a shooe-latchet, *Abraham* having vowed to the contrary; so had he as obedient a child to him, in the relation of a Father, who laid down his neck to the very block, is willingly bound to become Gods sacrifice at his Fathers command, *Gen.* 22. 9, 10. *Jonadab* who laid the weight of his parentall authority, upon his children, in matters savouring of an heavenly, weaned, and mortified Spirit, had a most obedient posterity. Parents are injoyned to lay out the weight of their authority this way, *Deut.* 32. 46. *You shall command your children to do all the words of this Law.* This was *Davids* practice, 1 *Chro.* 28. 9. *And thou Solomon my Son, know thou the God of thy Father, and serve him with a perfect heart,* &c. And so 1 *King.* 2. 3. and *Prov.* 4. 5, 6, 7. *he said to me, get wisdome, get understanding,* &c. *Jos.* 24. 25. *I and my house will serve the Lord:* *Josuah* dareth undertake it, God hath given *Josuah* experience, what parentall and masterlike commands also can do that way, to bring them under obedience and service to the Lord, and so to him also as a Father of the Family, injoyning, and requiring such serving of God.

4. By using pathetical words in giving out commands to them.

101 4. Use holy wisdome in giving your parentall commands to your children, namely in the most moving expressions, which may help on affectionate attendance and observance thereof: thus good *Bathshebah*, when she would draw *Solomon* to follow

low her gracious directions, even in his place of a King, to which he was devoted, see how she circleth him with her pathetical expressions? *Prov.* 31. 1. &c. *The prophecy which his Mother taught him*, v. 2. *What my Son! and what the Son of my womb! and what the Son of my vowes!* hence that parenthesis in *Jacobs* charge to his Son *Joseph*, Gen. 48. 7. *And as for me, when I came from Padan Aram*, Rachel (*Josephs* deer Mother) *died in the Land of* Canaan, *in the way, when yet there was but a little way to come to* Ephrath, *and I buried her there in the way of* Ephrath, *&c.* He would in a holy wise, insinuate, and get within *Josephs* heart hereby, And then his eares and heart will be open to all he hath to give him in charge.

5. Do you readily yeeld to the just desires even of your children, and it will notably prevail with your children most readily to yeeld to any just commands of yours: As *Caleb* who giveth to his daughter *Achsah* the upper and nether springs at her request, *Iud.* 1. 15. As it was good counsell given to that Father of the Common-weal, *Reboboam*, 2 *Chro.* 10. 3, 4, 7. to be kind to his people, to please them, & speak good words to them, in way of answer to their request, and they would be his servants for ever. So is it in this case of Fathers of Families: wise and seasonable condescendencies sometimes in parents to children, It winneth their hearts, and ingageth them to constant obedience.

5. By yeelding to childrens just desires.

6. Do you also sometimes hearken to the good advice, which even your children do seasonably, and in a suitable manner give to you, and this also will exceedingly win your childrens hearts to an obediential submission to your just commands. Thus did *Terah*, *Abrahams* Father, yeeld

6. By hearkening sometimes to childrens good advice.

to *Abrahams* adviſe, in the matter of his remove from *Ur*, in *Meſopotamia*, to *Haram*, towards *Canaan*, as *Act.* 7. 1, 2, 3, 4. compared with *Gen.* 11. 31, 32. and 12, 1. ſheweth. So did *Rahabs* parents follow her advice; they repaired to her houſe when *Jericho* was beſieged by *Joſuah*, and being there, they ſtirred not out of dores, according as the ſpies had Counſelled *Rahab* her ſelf, to look that it might be ſo done, *Joſh.* 2. 18, 19. compared with Chap. 6. 23.

2. Exhortation to Children to yeeld ſuch obedience.

2. This uſe ſerveth for exhortation to Children, that you would be ſtirred up to the duty of honour of filiall obedience to your parents: elſe all other outward expreſſions of reſpect to them, are but bare Complements: this is in ſpeciall ſort a reall honouring of them. As it is in the children of God in reference to their heavenly Father. It is more than all formalities of offering ſacrifices to him, or the like: as he ſaid to *Saul*, 1 Sam. 15. 22. *Behold, to obey is better then ſacrifice, and to hārken then the fat of Rammes.* As the contrary, *diſobedience is as iniquity and Idolatry, verſe* 23. So is it in the caſe of the Children of men; their obedience to Parents is all in all; their diſobedience and ſtubborneſſe to Parents is vileſt iniquity.

Motives to obedience to Parents.

Now the better to further Children in giving this honour of filial obedience, we ſhall propound 1. Some motives. 2. Some helps to it. As for motives thereunto, let it be conſidered,

1. God and Men honour ſuch as yeeld it.

1. That the Lord himſelf doth highly honour ſuch as honour their parents, by honour of obedience, and he ordereth for them ſpeciall honour from others, *Prov.* 1. 8, 9. *The inſtruction of a Father*

Father, and the Law of a Mother harkened unto, (he ſaith) ſhall be *an ornament to a Sons head, and as precious chaines about his neck*, a badg and pledg of honour in the eyes of his people, *Prov.* 13.18. He that hearkneth to reproof (of a Parent eſpecially) ſhall be honoured. Hence God cauſeth ſo honourable a Record to be kept, in Scripture, of the Acts of obedience to Parents, in *Iſaac*, *Jacob*, *Joſeph*, and others: Memorable is that, *Jer.*35.18,19. Where God chargeth *Jeremiah* to tell the *Rechabites*, *Becauſe you have obeyed the commandement of* Jonadab *your Father, and kept all his precepts, and done according to all that he hath commanded you; therefore thus ſaith the Lord, the God of Iſrael,* Jonadab *the Son of* Rechab *ſhall not want a man to ſtand before me for ever:* namely ſo long as that ſtate and Church of *Judah* ſhould ſtand, as they ſhould not be rooted out, (as *Jer* 31.36. There is the like phraſe, in a like ſenſe) ſo they ſhould be be honourably imployed, according to that phraſe in a like ſenſe, *Jer.*33.17,18.

2. That the Lord ſometimes taketh occaſion to manifeſt ſuch ſpeciall grace to children, whileſt in this way of filial obedience, as, either was not at all, or not in that meaſure ſhewed to them before: Obſervable is that in *Jacob*, whoſe journey to *Padan Aram*, is put upon the account of his filial obedience, even by his malicious Brother *Eſau*, Gen. 28. 7. now as he in his obediential way, journyed from *Berſhebah* towards *Haran*, v.10,11. there he ſeeth, the *ladder ſet upon the earth, and the top of it reached to heaven, and behold, the Angels of God aſcending and deſcending upon it; and behold the Lord ſtood above it, and ſaid, I am the God of* Abraham, *and the God of* Iſaac, *thy Father, the land*

2. God manifeſteth great things to ſuch in ſuch a way.

land whereon thou lieſt will I give it to thee, and to thy ſeed, v. 12, 13. and *verſ.* 14. He promiſeth to *multiply his ſeed, and that in him and his ſeed all the families of the earth ſhall be bleſſed*, and *verſ.* 15. *Behold I am with thee*, ſaith God, *and I will keep thee in all places whither thou goeſt, and will bring thee again to this land, for I will not leave thee, untill I have done that which I have ſpoken to thee of*, and *verſ.* 16, 17. Jacob *awoke, and ſaid, Surely the Lord is in this place, and I knew it not, this is none other then the houſe of God, this is the gate of heaven.* Never had *Jacob*, that we finde, before this time ſo glorious a manifeſtation of the promiſed *Meſſiah*, to be God and man in one perſon, as that one Ladder with its top reaching to heaven, and its bottome on earth; to be as a bleſſed *Medium* and Mediator, by which God and Man, heaven and earth ſhould be joyned together, as by a Ladder ſet on earth, yet reaching up to heaven; to be he by whom the Angels miniſter unto us, and by whom all graces and ſpirituall bleſſings deſcend upon us, and our hearts and ſpirits, our prayers, praiſes, and other holy ſervices, yea, and our whole perſons one day, aſcend up to Heaven: Never had *Jacob* ſuch glorious promiſes of bleſſing upon him and his ſeed before; Never was he in ſuch a Corner of Heaven before: And who then would not be incouraged to filial obedience, and to be found in the way there of, wherein others have found more of God and Chriſt than ever before?

3. Gods ſpecial preſence and bleſſing is with ſuch.

3. That Gods ſpeciall preſence and bleſſing is with you in a way of filial obedience to your parents: ſo in this Scripture mentioned, *Jacob* had Gods gracious promiſe of his preſence with him, and preſervation of him, in all places whither he went,

went, and that his ſeed with him ſhould be bleſſed.

4. That it tendeth to the ratification and accompliſhment of the promiſes made to you in your godly parents. As to *Abrahams* children in caſe of their obedience of his godly commands, *Gen.* 18.19. *I know* Abraham, *that he will command his Children and houſehold after him*: And they (in obedience to his command) ſhall keep *the way of the Lord, that the Lord may bring upon* Abraham (even in his children after him) *that which he hath ſpoken of him*, even his promiſes reſpecting him and his ſeed. *Deut.* 32. 46. *Set your hearts to all the words which I teſtifie among you this day, which you ſhall command your children to obſerve to do all the words of this Law*, verſ. 47. *For this is not a vain thing for you: becauſe it is your life, and through this thing you ſhall prolong your daies in the land which yee go to poſſeſs.* Albeit God had made ſo many promiſes of their injoyment of *Canaan*, and many bleſſings of grace, protection, peace, and the plenty there upon them and their poſterity, yet the meanes of accompliſhment of all muſt be,

4. Promiſes made to children with their parents come by that meanes to be fulfilled.

1. That parents themſelves muſt ſet themſelves to obey all Gods Commands.

2. They muſt lay their authority upon their Children, to require of them alſo obedience to all Gods Commands.

3. The Children, in obedience to their parents commands, under God, they muſt obſerve to do all the words of that Law. 1 *King.* 2.1,2,3. *David chargeth his Son* Solomon *ſayiug, Keep the charge of the Lord thy God, to walk in all his waies, &c. that* (by keeping this charge of God, as given in charge by me thy Father according to God) *thou maieſt proſper in all thou doeſt*, and *verſ.* 4. *that*

the

the Lord may confirm his word which he ſpake concerning me, (namely in reſpect to my Children) ſaying, *If thy Children take heed to their way to walk before me in truth with all their heart and ſoul, there ſhall not fail thee, ſaid he, a man on the throne of* Iſrael.

5. It will be a meanes of the like obedience in other Children.

5. That your examples of filial obedience, in you, may be a meanes to work ſomewhat, at leaſt, upon other Children, yea, even upon diſobedient ones, as *Jacobs* did upon *Eſau*, Gen. 28. 6,7,8. He never conſidered his diſobedient courſe of matching with *Canaanites* againſt his parents minde: *But when he ſaw that* Iſaac *his father had bleſſed* Jacob, *and ſent him away to Padan Aram, to take him a Wife from thence,* and not to take a Wife of the Daughters of *Canaan, and that* Jacob *obeyed his Father and Mother, and was gone to Padan Aram, and* Eſau *ſeeing the Daughters of Canaan pleaſed not* Iſaack *his father,* verſ. 9. *Then went* Eſau *to* Iſhmael, *and took* Mahalath *the daughter of* Iſhmael, *Abrahams Son to wife;* Now he thought his matching thus unto the family of *Abraham,* might better pleaſe his Father, and ſo did it.

6. The contrary will expoſe the very place where they are to Gods curſe.

6. In that elſe, in a contrary way of diſhonour of parents, you will, what in you lieth, expoſe the very place where you are to Gods curſe. Hence that of *Mal.* 4. 6. It is propheſied, that by the preſence and bleſſing of God in *John Baptiſts* miniſtry, parents hearts which were ever alienated from their ſtubborn and wicked children, and theirs as much from their good parents, not induring to be at their Beck, the Children ſhall be ſo effectually changed to holy obedience to God, and them according to God, that the Children ſhall win parents hearts, and the parents ſhall have their Childrens hearts (leſt otherwiſe) *I come,* ſaith God,

and

and ſmite the earth with a curſe : And oh that all Children would conſider this, & become obedient according to God, leſt otherwiſe God be provoked to blaſt and cruſh the very place where they are, as he is wont to blaſt that very place and country where diſhonour and diſobedience to parents becommeth the common and prevailing ſin thereof.

Now for the helps unto honour of filial obedience, they are ſuch as theſe, Helps to it.

1. Take heed of ſuch things as hinder filial obedience, and breed and feed ſtubborneſſe in you to your parents; ſuch as ſelf-conceitedneſſe, ſelf-willedneſſe, over weaned conceit of what Children have formerly done at their Parents command, curioſity, diſcontent, ambition, envy at fellow Brethren and Siſters, bad company and counſell, poring upon parents meaneſſe, infirmities, failings, and the like, of which you may ſee more in the 2. Chapter, in the helps there propoſed to further Children in giving that honour in generall which is due to parents. 1. Avoid all hinderances to it.

2. Labour to ſee the evils of your former diſobedient carriages towards your parents, and to bewayle the ſame, and humbly to confeſs the ſame, as to God, ſo to your wronged parents, if yet living: As in the Parable of the prodigall youngſter, who caſt off the yoak of his Father: when he commeth to himſelf, and is now ſenſible of that mad courſe and ſpirit of his, he goeth to his Father, and confeſſeth it, with that aggravation, that he hath ſo ſinned againſt him, that he is *no more worthy to be called his Son*, Luk. 15. 17, 18, 19, &c. ſo ſhould you do in the caſe of your diſobedient carriages to parents, and as you alſo will then be willing to yeeld to the meaneſt acts of obedience, 2. See the evill of former diſobedience.

to

to be as hired ſervants.

3. Improve Gods Word & providences which in ſpeciall awaken thereunto.

3. Make an holy and fruitfull improvement both of any ſpeciall words of God in the miniſtery or Scriptures, and other good books tending to quicken you up to filial obedience to your parents, and of any ſpeciall afflictions, which you meet with in a way of diſobedience to parents: for God uſeth to be breathing in the word ſometimes in Childrens hearts, obediential workings and purpoſes, as experience witneſseth, and as that place *Mal.* 4. 6. even now opened, ſheweth: yea, and in his providences alſo croſſing ſtubborn and diſſolute Children in their way, he giveth them a loud call, to alter their courſe of diſobedience and diſſoluteneſs: like that penury and miſery which God made uſe of to awaken the diſſolute Son in the parable, from his courſe, and to bring him back again under his Fathers government, *Luke* 15. 16, 17, 18. Onely when at any time God is ſtirring that way in your hearts occaſionally, either from any awakening word or providence of his, look to it that you do not ſtifle thoſe movings, nor ſuppreſſe thoſe workings of heart, nor procraſtinate and put off the real practiſing of ſuch counſels of God, as at ſuch times are preſented to you, but forthwith, without further delay, ſet about the courſe directed and hinted, and urged upon you, leſt otherwiſe, as too often it falleth out, thoſe good motions in your hearts, not being attended and cheriſhed, they die and come to nothing, but rather like that diſſolute Son in the parable, ſo ſoon as ever he was moved inwardly to conſider his periſhing condition in the way he was and had been, ſince he wretchedly brake away from under his Fathers watch & rule, and how well it might be with him to return to his

his Fathers houſe, in *Luke* 15.17,18,19. He reſolveth of his courſe, that he will home again, and ſubmit himſelf to his Father, and *verſ.* 20,21. his purpoſes died not, but preſently he performed what he ſo had purpoſed, and doe you likewiſe. That example of the Pſalmiſt is imitable in this caſe of Children, as well as in other caſes, who ſaith, *Pſal.* 119.59. *I thought on my waies, and turned my feet unto thy teſtimonies*: and *verſ.* 60. to ſhew that he did loſe no time therein, he ſaith, *I made haſt and delayed not to keep thy Commandements.*

4. Yeeld to your parents their due honour both of reſpect and of reverence, and you will aſſuredly yeeld them their due honour of obedience; *My Son*, ſaith *Solomon*, (as a Father alſo to his Child) *give me thine heart*; *and let thine eyes obſerve my waies*, Prov. 23. 26. If a Father have his Childs heart, love, and awe, he hath been undoubtedly at his command: as, if Children of God indeed, then loving and ſtanding in awe of him, and if ſo, then ſurely keeping his commandements, then departing from forbidden evils, ſo is it in the caſe of the Children of men, loving and reverencing their parents, they are ready to obey them, they are fearfull to offend them.

4. Yeeld to Parents honour of repect and reverence.

5. Do you herein alſo, as well as in other acts of honour of Parents, ſet before your eyes the examples of perſons eminent for filial obedience; as *Iſaac*, *Jacob*, *Joſeph*, and *Jeſus Chriſt*, who alſo was ſubject to his Parents, *Luke* 2. 51. Yea ſet before you the contrary miſerable lives and deaths of Children that were diſobedient and ſtubborn to their Parents, and ſee if by the bleſſing of God upon ſuch meditations, God will not exceedingly quicken you up to filial obedience, and

5. Herein alſo good examples; and the evils of the contrary.

and ſhame you or deter you from diſobedience to Parents. God maketh account that exemplary puniſhing of one diſobedient Son, even by mans hand, ſhould cauſe all other to hear and fear, *Deut.* 21. 20, 21, *This our Son will not obey the voice of his Father or of his Mother: and all the men of the City ſhall ſtone him with ſtones, that he die; and all* Iſrael *ſhall hear and fear.*

CHAP. VI.

Of Honour of Recompence or thankefulneſs due to Parents.

WE have handled three branches and parts of direct honour of parents injoyned in the fifth Commandement: namely honour of reſpect, of reverence, and of obedience. We come now to the fourth, and that is honour of Recompence, for ſo honour is taken in Scripture language, for honour of recompence, as was ſhewed in the firſt Chapter. Obſerve then as a fourth branch of the poynt in generall; that children are to honour their parents with the honour of thankfulneſſe or thankful recompence. Chriſt himſelf ratifieth this as commanded of God, and as injoyned alſo virtually in the fifth Commandement, and that if a Son do nothing for his Father and his Mother in their need, they break that Commandement, and ſuch as are inſtruments to hinder them from it, they make the word of God of none effect, *Mark* 7. 10. *Moſes ſaid, honour thy Father and thy Mother,* verſ. 12. *and ye ſuffer a man no more to do ought for his Father or Mother,* verſ. 13. *making*

Honour of recompence to be given to Parents, proved.

the

the word of God of none effect, 1 Tim. 5. 4. *But if any Widdow have Children, or Nephewes, let them*, that is the Adult Children of ſuch ancient widdowes, *learn to ſhew piety*, (or kindneſſe) *at home, and to requite their parents*: that this is the meaning, is evident from the ſcope of the Apoſtle, who is ſpeaking of what Widdowes are to be honoured and owned by the Church, imployed and maintained by the Church, *viz. ſuch as are Widdowes indeed*, verſ. 3. namely as *verſ.* 5. expoundeth, every way deſolate, not only in reſpect of want, or deprivall of an husband to provide for her, but of Children or near kindred to take care of her, or miniſter ſupply to her. As for any other Widdow, as *verſ.* 4. expreſſeth, who hath Children or Nephewes to provide for her, the Apoſtle would not have the Church charged with them, but injoyneth it from God as the Childrens duty (if ſuch be living) or near kinſfolkes duty, to ſhew piety or kindneſs to them, and eſpecially the Children, they muſt learn to ſhew piety to them at home, and to requite their parents. And its obſervable, that the Holy Ghoſt ſaith not, let them only ſhew piety & requite Parents, but let them learn to do it: there is an holy skill and art of doing it, to know wherein, and how, and when, and for what ends to do it: every one knoweth not the right art of doing it. And he that hath any holy skill that way, may be a daily proficient in it, there is ſome myſtery in it, and it would be learned by all: every one muſt be teachable, and willing, and deſirous to underſtand his duty this way, and to know it more and more: and the more each one practiſeth, according to the Rules of God, this commendable art, the better artiſt, no doubt, he will prove therein.

I shall endevour, according to that small measure which I have received, to give some few directions, which may be of some use this way.

Let us then first consider wherein, or in what way this filial gratefull recompence is to be made to Parents.

2. Why it is to be made.

3. Make such use of it, as may both discover any thing contrary to it, or any hinderance in it: and likewise what may any way further either the Theorie or Practice of it. In all which we shall make much use of that fundamentall notion (as I may call it) which the Holy Ghost giveth us for this end, in the very phrase he useth to express the duty it self, 1 *Tim.* 5. 4. ἀμοιβὰς ἀποδιδόναι τοῖς γονεῦσι, *& vicem rependere*, as *Beza* and others render it, *parentibus*; or to progenitours, as it is in the Greek: whether next parents, or Grand-Fathers, and Grand-Mothers, or the like: there must be a thankful retaliation, as much as may be, though perfectly and fully it cannot be; for parents have given their children their beings (under God,) and their very life and existence: which the children can never do to them; but as much as may be they must repay them like for like. Touching the first thing propounded, in what way children must recompence parents; I answer.

It consisteth in childrens 1. Gratefull serving of their parents.

1. In way of gratefull serving of them, and their good, as thereunto called of God: *Paul* alludeth to this in *Phil.* 2. 22. *for as a Son with the Father hath he served with me in the Gospell*, Mal. 3. 17. *his Son that serveth him.* In case especially of parents meanness, (as with us generally in *New England*) there is need, that some of their children at least should even work for them. Jesus Christ, when on earth, he wrought hard with his

his reputed Father, for the maintenance of his poor Mother, *Mark* 6.3. *Is not this the Carpenter*, say they, *the Son of Mary?* And I say, in way of grateful serving of parents, they must do that in a way of gratitude, which their parents, in way of parentall love, did for them; they must *vicem reddere*, (as I said the phrase is in *Tim.* 5. 4.) give like for like. How did parents work and labour for them? *Answ.* 1. They did it with much tender respect and affection to children, for love of them rather than themselves; they had many a bowel-pang, and thought of their children, carrying them on to, and in their toyles and labours. Alas, thought they, many and many a time, if we take not such and such pains, if we use not such and such diligence in our callings, our poor helpless babes, our poor children will want this and that for the back, and for the belly, &c. As *Jacob* said, *Gen.* 30. 30. *when shall I be for mine own house also?* He looketh not so much to provide for himself, as for his wives as an husband, for his children as a Father: children do you like for like. If servants in some cases will continue serving their Masters, because they love them, whence that boring of such a servants ear, *Exod.* 21. 5, 6. then do you children much more, out of respect to your parents: this serving of parents, and labouring for them, and that out of respect to them, is all but due debt on your part. You have reason to look backward to what is past, and lyeth already in banck on your parents part, and what Bils or Bonds on their part, which require greater disbursments this way than ever you can make, if you should serve them all your dayes. And if you pay in now a little, and then a little, as you are able, and as your parents needs call for it,

Working for them out of love to them.

yet may you very well have low thoughts of all such petty payments, as yet are so exceedingly short of that vast sum of service, and ministration, which is due to your parents.

With alacrity.

2. Parents did what service of love they did for their children, with a great deal of Alacrity and freeness, with heart and good will (as we use to say) Children, do you the like for them; even servants are to serve their Masters with *good will*, Eph. 6. 7. and to do what they do for them, *ex animo*, heartily, Col. 3. 23. Much more should children do so, in what you do for your parents. Parents [good hearts!] they did nothing they did for children, grudgingly, though never so harsh to flesh and blood, though very toilsome, no, it never deared them (as we say) knowing that their poor children should have the benefit of it, more wayes than one. Oh that children would think of it, and do like service of love for them; then would there never be such grumbling with children, as there is with too many, as if every thing were too much, or too harsh, which they are put to do for supply of parents wants. Parents never needed urging, or forcing, no nor their childrens calling upon them, to be doing for them and their good; let children do like for like: let none, parents, or others, need to urge you with many arguments, or compel you by blowes or mulcts, to be doing this compensatory service, but let it be as a very naturall fruit, arising freely, from an innate principle and root within. Parents needed no eye of man, of their children, or of others, to look after them, and see that they were diligent in their service of love for their children, no, when none were by, as well as when any were present, still they plied it hard for the supply of their childrens

drens wants, for their childrens welfare: let children do like for like; very ſervants to Maſters, ſhould not do *eye ſervice*, Col. 3. 22. and it would be a ſhamefull and loathſome thing moſt of all in children, to do eye ſervice for parents.

3. Parents were conſtant, and unwearied, in their labours, for their childrens good; they thought nothing they did, or could do, too much, or ſcarce enough, for their childrens good; Oh that children would but give like for like to parents! then would there never be ſuch counting upon ſo much, and ſo much, which children have done for parents; Many a poor honeſt parent hath even worn out themſelves, and waſted and exhauſted their very ſtrength, in their ſervice of love for their children; and it would be a monſtrous thing, if children ſhould not now do all that ever they can to maintain theſe their decayed, decrepit, exhauſted parents; I had almoſt ſaid ſervants. Conſtantly and unwearidedly.

4 Parents in their ſervice of love, on behalf of their children, condeſcended to meaneſt offices, and imployments, ſuch indeed they were, eſpecially when their children were little, were diſeaſed, or many wayes bodily diſtempered and ill at eaſe, that none elſe but tender hearted parents, Fathers and Mothers, would have done for them; let children do like for like for parents, as they may have uſe, or ſtand in need of them. As in the parable (oft made uſe of in this diſcourſe) the Son, when come to rights, he was willing to be as his Fathers ſervant, yea the meaneſt of ſervants, as his *hired ſervant*, Luke 15. 17, 18, 19.

2. In being a comfort to them in their ſorrows and ſufferings.

A ſecond way of ſuch grateful recompencing of parents, is, by being a comfort to them againſt their ſorrows, and ſufferings. As when parents

meet with any ſad loſſes, croſſes, reproaches, perſecutions for Chriſts ſake, when exiled, impriſoned, or the like; let children cheer them up all they can, *Gen.* 5. 29. *Lamech* called his Sons name *Noah, ſaying, this Son ſhall comfort us, concerning our work, and toil of our hands, becauſe of the ground which the Lord hath curſed.* Let children be as ſo many *Noahs*, comforts, and comforters, againſt whatſoever miſeries, or calamities which may befall their parents, *Ruth* 4. 15. this ſhall be *a reſtorer of thy life, and a nouriſher of thy old age*; the grand-child *Boaz*, muſt be his grand-mothers cheriſher, ſuccourer, and ſupporter, under God, againſt all her faintings, ſinkings, and troubles of her elder times; when that ſad news of *Joſephs* ſuppoſed death came to *Jacobs* eares, All his Sons and daughters roſe up to comfort him; Children are branches of their Parents, as of a Vine, *Pſal.* 128. 3. (*thy wife ſhall be as the fruitfull Vine by thy houſe ſide*) whoſe branches yeeld ſuch grapes, ſuch fruit, from which choyceſt wine is made, whereby mans heart is cheared, quickned and inlarged: let children then yeeld ſuch chearing, quickening, ſtrengthning and inlarging fruit to their parents, when ſad, when their Spirits are ready to fail, and ſink within them, through troubles inward or outward. As other wine, or fruit of the Vine, is for thoſe that are of a heavy heart, *Prov.* 31. 6. So children, as children, as receiving a being from their parents, as of the Vine of which they came, are to yeeld comforting fruit, eſpecially to their ſorrowfull parents; children ſhould carry it ſo, and be ſuch to ſad and ſuffering parents, as they may make up many other loſſes, and croſſes, to them. As it was ſaid of *Ruth* (whoſe ſtory is often, occaſionally, made uſe of, in this diſcourſe)

Ruth

Ruth 4. 15. *for thy daughter-in-Law, which loveth thee, which is more to thee than ſeven Sons, hath born him.* *Naomi* had loſt her two dear Sons, yea but *Ruth* is ſuch a ſuccourer, and ſupporter, and comforter to her, that ſhe is inſtead of many Sons that way to her. *Eve* loſeth her hopefull Son *Abel*, and her wound is the greater, in that his brother *Cain* murthered him; yea but *Seth* is given her, as one appointed of God to be *another ſeed* to her, *inſtead of* Abel, *whom his brother* Cain *ſlew*, Gen. 4. 25. ſhe looketh for all that good and comfort from him, which *Abel* might have miniſtred to her; and ſo doubtleſs ſhe found it made good to her; children, in this alſo, muſt *vicem rependere*, pay and give in like for like. Ah the bowels of parents towards children! when any evill, or calamity befalleth them, when any way ill at eaſe, when ſad through-outward, or inward troubles, or preſſures, they put their ſouls in their ſouls ſtead, they would not ſuffer them to lie grieving, and waſting themſelves with grief, if with all their wiſdom, and grace and ability they had, inward, or outward, they could redreſs the ſame: when their children were litle, ſuch comforts, and cordials were parents unto them, and when their children are adult, they were the ſame to them: let children then repay like for like to their grieved afflicted parents; If to him that is melting away with trouble (as that Hebrew word in *Job* 6. 14. ſignifieth) ſuch expreſſions of ſympathy ſhould be ſhewed from a friend to his friend, much more from a child to a parent; if a brother be *born for adverſity*, Prov. 17. 17. Is it not one end of a childs being born from his parents, to be a help, and ſuccour to them in adverſity? Children ſhould be as eyes to their dim-ſighted parents, as ſtrength to

them when weak, Feet to them when lame, nouriſhers to them when in need of meat and refreſhment, ſweet melody to them to make their very hearts dance within them, and a very ſtaffe to their age, as it is ſaid, that *Scipio Africanus* was unto his Father. If Chriſt himſelf account ſo of each of his Diſciples, who do the will of his Father, to be his Brother, Siſter, and Mother, not alone in the faithfull reſpects and ſervice of the love of ſuch to him-ward, but in reſpect of his own reſpects and ſervices of love, ſuccour, and ſympathy towards them, as of a child towards a Mother, and of a Brother or Siſter towards a Brother or Siſter, eſpecially when afflicted, *Eſay* 63. 9. and *Mark* 3. 35. It will be a Chriſt-like part, and an Image of his indeared, and ſelf-denying reſpects to us, who have done to him any ſervices, and offices of love, that gracious children, be as children indeed, in way of holy recompences, by all due reſpects, ſuccour and ſympathy of love, to their afflicted Mothers or Fathers, for all thoſe greater ſervices, ſuccours, and ſympathies of their love towards them.

3. In being very ſollicitous of parents good and ſafety in hazzards and ſtraits.

3. Let children recompence parents by being effectually ſollicitous of their parents outward ſafety and good in times of danger and ſtraits; thus *David*, fearing the malicious rage of *Saul* againſt his parents, for his ſake, ſecureth them with the King of *Moab*, whom he requeſted, ſaying, 1 *Sam.* 22. 3. *Let my Father and Mother, I pray thee, come forth and be with you, till I know what God will do for me, and* verſ. 4. *he brought them before the King of* Moab, *and they dwelt with him all the time that* David *was in the hold.* So Jeſus Chriſt, that unparalleld example of thankful recompence of parents, ſee *Joh.* 19. 26, 27. how ſollici-

tous

tous he is, and what effectual order he taketh for his poor Mother, even then, when he hung bleeding upon the Croſs [*when Jeſus ſaw his Mother, and the diſciple ſtanding by whom he loved, he ſaith unto his Mother, Woman behold thy Son, then he ſaith to the Diſciple, Behold thy Mother*] or take her, & uſe her, love her, tender her, look to her, do for her, as for thy own Mother; and ſo indeed *John* underſtood Chriſts ſpeech, and therefore it is added, [*And from that hour that Diſciple took her unto his own home.*] When a Lion intercepteth *Sampſon*, and his Father and Mother, in their journey, *Judg.* 14. 5, 6. *Sampſon* interpoſeth twixt danger and his parents, adventureth his own life, and ſlaieth the Lion; when danger was impending upon *Jericho*, and a bloody ſtorm was gathering over it, *Rahab* will not be ſaved alone, but muſt have her Parents and Kindred alſo preſerved, *Joſh.* 2. 13. *That ye will ſave alive my Father and my Mother, and my Brethren and Siſters, and all that they have, and deliver our lives from death.* And indeed parents are the head of the Family; and as it is in the body natural, every member is ready to reſcue the head from hurt, and rather expoſe it ſelf to hazzard, than indanger the head: ſo ſhould it be in the body œconomicall; the children eſpecially ſhould take all effectuall care that may be, to preſerve their parents from hazzard, or harms; like thoſe young men of *Catana* (of whom we ſpake before) which adventured the very flames, to preſerve their parents from burning. *Scipio Africanus*, when the conſul *Scipio Cornelius* his Father, had almoſt loſt the day to *Hannibal*, and was now both ſorely wounded, and ſurrounded by the enemy, he being then but 17 years old, boldly and undauntedly breaketh through the ſurrounding

enemy

enemy, and rescueth his Father from that danger; as *Livy* reporteth; young *Manlius* Son to *Lucius Manlius*, a young man of rare abilities, and fit for publique services, but put by his Father to live an obscure life, in too mean imployments, for which amongst other faults his Father was to be impeached by *Pomponius* the Tribune, which young *Manlius* perceiving, he repaireth early to the Tribunes Chamber, who supposing he came to help on the intended impeachment of his Father, he caused all to depart the room, but young *Manlius* having a sword privily under his coat, threatned the Tribune with present death, unless he would swear to desist wholly from prosecution of his Father, and as *Valerius Maximus* reporteth, he did so, and so rescued his Father from that danger, overlooking all unkind passages mentioned of his Father towards him; when the Son of *Crœsus*, who was formerly dumb, saw a Persian Souldier ready to run him thorow, though to him unknown who he was, it is said, that this young man that for a time had lived mute, for himself, then for the safety of his Father he obtained power to speak, for he cryed out to the Persian Soldier: *Oh do not kill King* Crœsus *my Father*, as also *Val. Max.* l. 5. reporteth. Such strange effects even in poor Pagans hath their sollicitous care of their parents safety produced; and let not the children of Christians be behind hand therein. Herein also must children *vicem reddere*, pay and give in like for like. Oh the many sollicitous thoughts, and most serious endeavours of parents, about their childrens safety, and outward good, when time was! when they were but in any likely-hood of any harm come to them, when they were little, if they were but missing a while from home

home, and their parents not knowing where they were, like *Joseph* and *Mary*, when Jesus being then 12 years old was missing, they *sought him sorrowing*, Luke 2. 48. So have dear parents many a time done the like for their children; if looking but a little more pale than usual, or not eating their meat, as at other times, Ah the fears, and heart-akes of tender-hearted parents about them, lest they should fall sick: or if any way hurt, or in pain, or sick, Oh the sorrowful dayes and nights, which parents that while pass over, fearing lest they should miscarry, and how many castings about, and contrivings, and inquiries are made by parents, what way, or course, or means might be seasonably used, which is most likely to ease, or heal, or revive their dear children, and to rescue them from the Jawes of death; let children repay unto parents like for like. How many hazzards, how many sufferings, have parents formerly exposed themselves unto, for childrens good and safety? Like *Moses* his parents, *Heb.* 11. 23. through faith hiding *Moses*, when an infant, from the mischief of *Pharaohs* Butchery, not fearing the Tyrants bloody edict, which was, that each male child of the *Israelites* should be slain; or like *David*, who understanding that wife and children, and all are captived by the *Amalekites*, he will adventure a thousand hazzards, but he will rescue them. Many a tender-hearted Mother will expose her self to be some way mischiefed, by a bear, or bull, or dog, or the like, to save and rescue her child from being hurt by any of them, when they are in imminent danger thereof; She will be ready to thrust her tender hand into the very fire, to pull or snatch out her little child, from being burnt or scorched by it. Now let children repay them like for like.

4. Les

4. In improving their utmost interests in God or men fot their good.

4. Let children, in way of recompence, improve their best interests either in God, for their good, inward, or outward, through exercise of their faith in prayer, or otherwise for that end; or in men, by intreaties, or otherwise, to further the same parentall good. As *Hester* did for her Unckle *Mordecai*, who had been a very Father to her, *Hester* 2. 7. she sendeth him word, *Chap.* 4. 16. that *she and her maids will solemnly fast* (and consequently pray too, on his, and his peoples behalf) *and so I will* (saith she) *go in to the King, which* yet *is not according to the Law, and if I perish, I perish*; she will then improve her utmost interest in heaven and earth, come what will come of it, but she will, if possible, help out *Mordecai* and the rest, at this dead lift. So *Joseph*, he improved his interest in *Pharaoh* for his Father *Jacobs* welfare, *Gen.* 47. 1. he told him, that *his Father, and all his, and all he had were come, and were in the Land of* Goshen, *&c.* upon which *Pharaoh*, v. 6. biddeth *Joseph* to place them there. *Rahab* improved her interest, not alone in the spies, to procure her parents and kinreds safety and welfare, as well as her own, *Josh.* 2. 12, 13. but in the Lord himself also, for the same end; for this action and success is ascribed also to *Rahabs Faith*, in *Heb.* 11. 31. with *Josh.* 2. We heard but now also what improvement *David* made in the King of *Moab*, on behalf of his parents, and what use Christ the Son of *David* made of his interest in *John* the Apostle, for his Mother; verily, good parents did as much with God and men too, many and many a time, on the behalf of their children, as might be shewed in Scripture examples, and children cannot do less than repay unto them like for like.

5. In supplying their outward wants: yet so as it be honourably, plentifully, readily, and freely, to their content, out of the very best, and in some cases before themselves.

5. [Which especially we shall presse, in this part of the discourse.]

Let

Let children in way of gratefull recompence, communicate to their parents, of the bleſſings of this life, which God vouchſafeth them, according as their parents at any time may need the ſame. *Paul* in 1 *Tim.* 5. 4. doth in ſpeciall ſort look at this, as one way of gratefull requitall of parents: when, as for inſtance, the childrens Mother is ſome poor Ancient helpleſs widdow, one that might have charged the Church, but that God had given her Children, as well as Nephews, and they in the firſt place muſt learn the gratefull art of maintaining her, and of ſupplying of ſuch a Mother-widdows wants; for which end mind we the Apoſtles words: [*But if any widdow have children or Nephews*; (not let her, as if ſpeaking of a Mothers duty to children or kindred, but) *let them learn* (as ſpeaking of the children firſtly, and next-ly of the Nephews) *to ſhew kindneſs at home, and to requite their parents.* The word μανθανέτωσαν, is in the plurall number, and ſo not agreeing with χήρα the widdow, which is the ſingular, but with τέκνα children rather, being plurall; which clear-ly evinceth, that the ſcope of the place is to ſhew, not what is the Mother-widdows duty to their children, but what is the childrens duty to the Mother-widdow: namely as *verſ.* 16. To *relieve the Mother-widdows*; and by the light of the word, ἐπαρκείτω uſed for relieving parents, *v.* 16. and that in *v.* 4. ἀμοιβὰς ἀποδιδόναι uſed for requiting parents, we may have much help, to clear this par-ticular now in hand; the word ἐπαρκείτο ſignifieth *let him abundantly ſupply their wants*, or let him mi-niſter enough to them, or what is ſufficient for them, or that which is to juſt content; according alſo, as in Greek Authors that word is uſed; but I forbear inſtances. In Scripture the ſimple verb

ἀρκέω

ἀρκέω is used, *Joh.* 14. 8. for [*it sufficeth*] *shew us the Father, and* ἀρκεῖ [*it sufficeth*] and 2 *Cor.* 12. 9. *my grace* ἀρκεῖ *is sufficient for thee*; and *Matth.* 25. 9. *lest* μὴ ἀρκέσῃ *there be not enough for us and you.* In *Heb.* 13. 5. ἀρκούμενοι is, [*Let us be content with what we have*;] and the like use of it is in other Scriptures; and this word used in 1 *Tim.* 5. 16. for the Churches relief of their officed widdows, sheweth that it must be honourable: for so in *v.* 3. Its said: *Honour them that are widdows indeed.* It is then such a relief as is in *honorem*, in way of honour of the widdows; and if each good and christian child ἐπιμελεῖσθαι must in such sort relieve his Mother-widdow, then they must do it honourably, or in honour of them, as a part of this, *Honour thy Father and thy Mother*, in an honourable way; yea they must do it abundantly, sufficiently, and to their just content, but more happily of these by and by, in the manner of doing it. Hitherto also some interpreters refer that, 1 *Tim.* 5. 8. *who so provideth not for his own, and especially them of his own house, hath denied the faith, and is worse than an infidel*; as a threat, and so forcible argument, to sway, that such should not be maintained upon the Churches charge, which may be maintained by their own; referring this, not so much to the wanton widdows, which waste that which should maintain them and theirs; as to the children of their widdow-Mothers, whose children should take care to provide for them, as their own, lest they incur this sad censure, of persons *denying that faith* which they do profess, and of persons, who are *worse than infidels*. And here the force of ἀρνεῖσθαι ἄπιστον taketh place. Parents took paines and care, night and day, and all that ever Gods providence otherwise cast in upon

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on them, all ſtill was, that their houſe, eſpecially children, might be comfortably and ſufficiently provided for, and that to their juſt content: as Father *Jacob* ſaid, *Gen.* 30. 30. *When ſhall I provide for my own houſe?* Let children then, in parents ſhiftleſs conditions, *vicem rependere*, take their turn of repayment of like for like to Parents. Parents, according to their childrens needs and wants, and their own ability, did ſupply their children with Food, Rayment, Phyſick, Houſing, Lodging, Attendance, and the like, In ſickneſs as well as health. In all their bodily ayles and infirmities, their perſons and eſtates were ſubſervient to them; yea ſometimes when through infirmity they were froward, and diſtempered in their ſpirits; let children do the like for parents; let them provide for their own, parents eſpecially, what is meet for them in all reſpects. Parents did ſeaſonably provide all needfull ſupplies for children, and did not procraſtinate, but took the firſt opportunity to do it for them; let children do as much for parents, when they need their help and ſupply. Parents did all cheerfully and freely; they grudged their children nothing they had, nothing they did for their ſuccour and ſupply; Oh that children would repay parents herein alſo like for like; do what they do for them, according as they need them, freely and cheerfully, without the leaſt regretting thought. Parents, in many reſpects, denyed themſelves, for their childrens ſakes: fared the harder, that they might have food enough, ſometimes ſpared it from their own bellies, that their children might have it; they went meanly and coarſely clad, that the children might have the better apparel; eſpecially thoſe little children that were more ſhiftleſs than

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the rest, they should be sure to have of the best they could get for them. Let children also in many respects deny themselves for their more shiftless parents sake. It was not cost their parents stood upon, according to their abilities and ranck, they would willingly sequester of the best of their estates, so their children might have what was fit for them, for back, or belly, for their education to literature, or other imployments as they were thereof more capable, let children repay like for like in this, to spare no cost for them: and to let parents partake of the best of what God giveth them, and not of the refuse thereof, for their supply. It was an ingenious Act of *Reuben*, who finding a thing better than ordinary, a Mandrake, he bringeth and giveth it to his Mother *Leah*, Gen. 30. 14. And *Sampson*, if he meet with hony and hony-combe, his Father and Mother shall have part of it, *Judg.* 14. 9 And *Joseph* sendeth his Father, not of the refuse, but of the good things (or better sort of things) of *Egypt*, Gen. 45. 23. And when he commeth to *Egypt*, he doth not put him into some wast building, or into some blind and old hole, and barren out-corner of the Land, but he procureth him and his houshold to be placed in *Goshen*, in the best part of *Egypt*, Gen. 45. 13. compared with Chap. 47. 6. And what though children should be fain to spare somewhat from themselves, for such like needfull supplies of their parents, out of their best things? yet they must do like for like, their parents having done as much and more for them, as we said even now. It is a good speech of *Aristotle*, Ethic. l. 9. cap. 2. δόξειε δὲ ἂν τροφῆς μὲν γονεῦσι δοῦν μαλιστ' ἐπαρκεῖν, ὡς ὀφείλονταις: τοῖς αἰτίοις τοῦ εἶναι κάλλιον ἢ ἑαυτοῖς εἰς ταῦτ' ἐπαρκεῖν. Children seem in speciall sort to be bound

bound as debtors, to ſupply their parents with things neceſſary for their proviſion. And it is more comely to ſupply neceſſaries, to the cauſes of our being, than to our ſelves. And then he addeth that ſpeech, καὶ τίμιον δὲ καθάπερ θεοὺς, and we muſt give honour to them, even as it were to Gods; ſee in what a plentifull way, by the light of nature this heathen Philoſopher ſeeth, children ought to miniſter to their parents, even in all things they ſtand need of; and in what a ſelf-denying way, Judging it meeteſt for children to prefer their parents, in ſuch ſupplies, before themſelves; and in what an honourable, awfull and conſcientious way (as I may call it) all ſhould be carryed, even as if they were offering ſome Sacrifice to God himſelf. And how juſtly all this is due, from children to parents, its not a matter left to their own curteſie, and will, whether they will do it, or not do it; nor is it a matter of meer charity, as alms to other poor, but children are bound thereto, as debtors; and no wonder, he ſaith its meeter we provide for the cauſes of our being, than for our ſelves; For he maketh children (and that rightly) parents debtors, (as he doth elſe-where in his Ethicks) and debtors we know, muſt, in caſe, take care to pay their Creditors, and to Live of the reſt; as the Prophet adviſed her, 2 *Kings* 4. So muſt children, in caſe, ſpare it from their own ſelves, that parents may be ſupplyed.

Reaſons why recompence is due to parents are taken 1. from Childrens ſtate as Children: being Gods rewards,

Now let us briefly give ſome reaſons of this duty.

The 1. Reaſon may be taken from the Condition, and ſtate of children, as children: they are, or ſhould be made up of recompence, be all recompence: they are given of God to their godly pa-

parents as rewards, *Pſal.* 128. 3. The fruit of the womb is his reward; God intends them as rewards; if they prove otherwiſe than ſuch every way, they do what in them lyeth, to fruſtrate Gods ends; ſo are they an heritage of the Lord, *Ibid.* Not alone ſuch as God will improve for his own honour, and poſſeſs for his own uſe, but ſuch as ſhould, by the bleſſing of God, Miniſter a bleſſed income of comfort, ſuccour, ſupport, and ſupply to their parents, as from the Lord by them; according as they may ſtand in need thereof.

2. From the nature of ſuch recompence, it is piety.

2. Reaſon may be taken from the nature of ſuch gratefull recompence; it is counted, and called of God by the name of piety, 1 *Tim.* 5. 4. *Let them learn* εὐσεβεῖν *to exerciſe piety towards their own houſe, or to requite their parents.* In ſome caſes it is preferred before giving to religious uſes, as to the *Corban*, for Temple uſes, *Mark* 7. 10, 11, 12, 13. Chriſt condemneth the giving to the *Corban*, that which ſhould have been rather ſequeſtred for parents ſupply by their Children.

3. From the juſtice and equity of it.

3. Reaſon, from the juſtice, and equity of it; children have received their very eſſence, and exiſtence, inſtrumentally, from parents, and that is more than all that which children can Miniſter to them, as Chriſt ſaid in another caſe, Is not the life more than meat, and the body than rayment? and ſo I might ſay here; and what then can children return to parents in lieu thereof, beſides all the cares, fears, exerciſes, and troubles of parents in behalf of their Childrens outward, and inward welfare, for which children can never make them amends?

4. From the benefits comming by parents.

4. Reaſon, may be taken from that bleſſed fruit which children of good parents reap, even in outward

ward blessings, by their Prayers, blessing, covenant-interests, and the like. A good man leaveth an inheritance to his childrens children respecting the outward, as well as the inward man, *Prov.* 20. 7. *the just mans children are blessed after him*, in outward matters, so far as is good for them, as well as in spirituall things, *Psal.* 112. 1, 2, 3. The *seed* of fearers of God, have Gods promise of becomming *mighty upon the earth, and the generation of the upright shall be blessed*: blessed indefinitely, and so every way blessed, blessed in their bodies, blessed in their spirits, blessed in their names, in their labours, in their estates, in their relations, in their undertakings, in their choices and changes, blessed in their protections, provisions, plenty, and the like. And surely children are then bound in regard of so much good which commeth by their parents, to communicate to them in all the good blessings of God, which for their sakes they the rather received.

Let us now make some use, and application of what hath been said; the use serveth

Use 1. For reproof, and conviction to all children, who are ungratefull to your parents; to be unthankfull to any man, is made one of the carachters of a man, who though he may have a form of godlines, yet he denieth the power of it, and from whom Churches should turn away, have nothing to do with them, if not reject them from them, if any such be membors of them, 2 *Tim.* 3. 2. 5. *Unthankfull, having a form of godlinesse, but denying the power of it, from such turn away*; and if so with ungrateful persons to other men, its much more so with ungratefull children. Its noted as a vile part in that ungratefull Butler, one upon whom *Joseph* had such compassion, when he was

Use of reproof.

1. To ingratefull Children.

The great evill of it and in it,

ſad, of whoſe dream *Joſeph* had given ſo good, and effectuall an interpretation, *Gen.* 40. 6, 7, 8, 9, 10, 11, 12, 13, 14, 21. that as *v.* 23. *yet did not the chief Butler remember* Joſeph, *but forgate him*; how much viler a thing is this for children, not to remember their afflicted parents, when they themſelves are inlarged? The Prophet by way of alluſion, comparing the Church to a Mother, and her members to Children, bringeth it as a very monſtrous thing, *Eſay* 51. 18. *There is none to guide her among all the Sons ſhe hath brought forth, neither is there any that taketh her by the hand, of all that ſhe hath brought up*, ſo that it were a very monſtrous thing, if a naturall Mother having many children, ſhould have none to become her guide, her ſtaffe, and ſtay, in her miſery, and afflicted eſtate; what is a more cutting, & killing blow to your parents hearts, than to ſee you their children prove ingratefull to them? *David* made nothing of *Shemies* curſing him, in compariſon of *Abſolom*, a Son out of his own bowels to riſe up againſt him, 2 *Sam.* 16. 11. your parents groundedly expect it from you their children, that ſurely you would be helpfull to them in their age, ſickneſs, weakneſs, wants, and the like, and if *hope deferred maketh the heart ſick*, Prov. 13. 12. what doth hope diſappointed? Oh it wounded *Jobs* heart, when in his affliction, it was, as *Job* 19. 14. *my kindred* (ſaith he,) *failed me, and my familiar friends forgat me*, verſ. 15. *they that dwell in my houſe and my maidens count me for a ſtranger, I am an Alien in their ſight.* Verſ. 16. *I called my ſervant, and he gave me no anſwer: I intreated him with my mouth*, verſ. 17. *my breath is ſtrange to my wife, though I entreated for the childrens ſake of my own body*, and what a gaſh would ſuch like ingra-

titude

titude in his children, if they had been living, have given unto his troubled ſpirit? it was ſad enough to the man to meet with ſo much trouble, and affliction, both inwardly, and outwardly, *Pſal.* 88. but that was as the very core in his wounds, *verſ.* 16. that *Lover and friend was put far from him*; and much more is this ingratitude in children, an intollerable grievance to your afflicted parents, as it is an abominable wickedneſs alſo in the children; If he ſaid of other ingratitude, *Ingratum dixeris, omnia dixeris*, call me unthankfull, and call me any thing, ſurely it may be much more verified here: he that may juſtly be termed ungratefull to parents, may be termed any thing that hath wickedneſſe in the notion of it; he is one ingratefull to God, ingratefull to man, he is one that is unnaturall, inhumane, unfaithfull, unmercifull, hard-hearted, proud, covetous, deſtitute of grace, of a good conſcience, of godly wiſdome, and the knowledge of God, of faith, and hope in God, of love of God, and the fear of God, each of which might be fully made good againſt ſuch a one, if I ſhould enter that task; but it ſhall ſuffice to name the ſame.

But to come to ſome particulars to be here reproved.

Let this abaſe ſuch of you, as have been, and ſtill are a very heart cut, and grief, to your parents, by your lewd courſes, and carriages. Like *Eſau*, and his wives, of whom its ſaid, *Gen.* 26. 35. *they were a grief of mind unto* Iſaac, *and* Rebeckah, namely by their vile ſpeeches, and carriages, and the like; hence alſo that ſpeech of *Rebeckah*, Gen. 27. 46. *I am weary of my life, becauſe of the daughters of* Heth. Hence, *Prov.* 10. 1. *a fooliſh, or ungratious Son*, (ſaith *Solomon*) *is the heavineſs of his*

1. It reproveth in ſpeciall
1. Such as are a very grief to parents.

The evill and vileneſs of this.

Mother, and *Prov.* 17. 25. *A fooliſh* (or ungracious) *Son is a grief to his Father, and bitterneſs to her that bare him*; but as *Moſes* ſaid to thoſe ungrateſull Children of God of old, *Deut.* 32. 6. So may I, by way of alluſion, ſay to all ſuch Children of men, *do you thus requite your parents, O fooliſh Children, and unwiſe?* you ſhould be the *joy* of your parents, and ſuch as make their *hearts glad*, Pro. 23. 25. And do you make them ſad? you ſhould be as *Vine branches*, Pſal. 128. 3. yeelding ſweet cheering cluſters of grapes, and are your grapes (as it is ſaid of them, *Deut.* 32. 32.) *grapes of gall*, and are your *cluſters bitter?* or as *v.* 33. Is *your wine the poyſon of Dragons, and the cruell venim of Aſpes*, manifeſtly indangering the very lives of your parents? have your parents wept ſo oft for you, when you were ſick, or in pain, or any way ill at eaſe, or in any ſuppoſed danger of limb, or life, and is this your requitall, to draw yet more tears from their eyes, and ſighes from their grieved, oppreſſed hearts by your miſcarriages? have they joyed ſo oft, ſo much, in your birth, in your growth, in your education, expecting that you would have been *Abſhaloms*, your Fathers peace, *Cains*, your parents portions, and are you rather *Benonies*, your Mother, and Fathers ſorrows? have not your parents enough otherwiſe to grieve them, in reſpect of their many inward ayles, and wants, in reſpect of many temptations, heart burthens, in reſpect of outward cumbers, and croſſes, perſecutions, reproaches, &c? but muſt you be adding to their afflictions? if God took that ſo ill from the heathen, that when he was but a little diſpleaſed with his people, they helped forward the affliction? *Zeph.* 1. 15. will he not be ſore diſpleaſed (as he ſaith here) with you who thus help forward

your

your Parents afflictions? Have your parents given marrow to your bones, and will you thus dry up their bones? *Prov.* 17. 22. *A broken Spirit dryeth the bones*; they gave you breath, and will you by ſuch grief, break their wind (as I may ſay) bring them to that paſs, as they cannot ſtir up ſtaires, or down, (as we ſay) but they have almoſt loſt their breath; make them go up and down panting, and blowing for want of breath, ſcarce able to ſpeak a few words to God or men, but they muſt make pawſes ever and anon to recover breath they are ſo ſpent? *Prov.* 15. 13. *by ſorrow of heart the ſpirit is broken*, that is, as *Junius* noteth upon that place, *Veluti Anhelus, & ſuſpirioſus efficitur homo, & reſpiratio ejus interſcinditur*, A man is made as one that is broken-winded; your parents many a time have carried you in their Arms, and born the burthens of your educations, and the like, and will you now break the very back of their hearts, and ſpirits, which ſhould help ſuſtain and bear up all other burthens, by your continuall grieving of them? *Prov.* 12. 25. *heavineſs in the heart maketh it ſtoop*, as an heavy load weigheth down the body; now *the ſpirit of a man* is that which *ſuſtaineth his infirmity*, *Prov.* 18. 14. and how do you diſ-inable poor parents to hold up head, and heart, under other burthens of theirs? your dear Mother underwent ſorrows in her conceiving you, and bearing you in her womb, and in your birth, and both Father and Mother met with many ſorrows in your bringing up, from the womb to your ripe age, and will you now make them go ſorrowing to their graves, by your lewdneſs; or by your vile courſes, carriages, and ſpeeches, bring their gray haires with ſorrow to their graves? ſhall they pay ſo dearly for your pleaſures,

your gaines, your merry bouts, your exceſs and riot, &c? doth it not ſuffice the drunkard, to drink ſo much of the blood of the grape, and the ſpirits of the vine, but he muſt alſo ſwallow down ſo many drams of the blood and ſpirits of his dear Father, and tender-hearted Mother? whil'ſt you, as diſolute Children, are making your beds, (as you ſuppoſe) with Roſes, in your voluptuous, and vile courſes, you are filling your Fathers beds with Bryers, and ſtuffing their pillows with thorns; and what reſtleſs nights muſt your poor parents have that while? Children ſhould be reſtorers of their parents lives, *Ruth* 4. 15. (*he ſhall be to thee a reſtorer of thy life*) and will any of you be ſo inhumane, and brutiſh, as by ſuch grief, which you cauſe to your parents, to ſhorten their dayes, impair their lives, and haſten their going out of the world? well, let me tell ſuch, that this is a degree of paricide. God who in the 6th Commandement ſaith, *thou ſhalt not kill*, requireth to ſave life, to preſerve, and cheriſh life: and if not *to ſave life be to kill*, Mar. 3. 4. then not to cheriſh parents, ſo as to help to preſerve their lives, is to kill them: he that forbiddeth alſo killing another, forbiddeth all means tending to ſhorten anothers dayes, as its evident heart griefs do, *Prov.* 12.25. and 5. 13. and 17.22. Surely then, you that by your vile courſes cauſe ſuch grief to your parents, as dryeth their bones, maketh their hearts ſtoop, breaketh their very ſpirits, you are ſo far forth guilty of paricide; and ſhall Murtherers of Fathers, and Murtherers of Mothers eſcape? ſurely no, 1 *Tim.* 1. 9. the Law, and all the puniſhments, and curſes thereof, are for ſuch, in ſpeciall ſort.

2. Such as miniſter not ſuitably and ſeaſonably to parents wants.

2. It ſerveth to abaſe ſuch among you, as miniſter

ſter not ſuitably and ſeaſonably to parents wants, or the like, when they need ſuccour, and help, in age, in poverty, in ſickneſs, in lameneſs, or the like; now not to guide them, not to help them, not *to take them* (as it were) by *the hand*, (as that phraſe is in *Eſay* 51. 18. Its moſt loathſome in you. If God would not have them, *Eſay* 58. 7. *to hide themſelves from their own fleſh*, brethren of the ſame ſtock of *Iſrael*; ſurely much leſs, to hide themſelves from them that gave them their fleſh, and blood, and lives; *if the Brother fallen into decay* with an *Iſraelite*, he muſt *relieve him, yea though he be a ſtranger, or a ſojourner, that he may live* with him, *Levit.* 25. 35. much more muſt be done to a parent by a childe; and if *who ſo hath this worlds good, and ſeeth his brother hath need, and ſhutteth up this bowels of compaſſion from him, the love of God dwelleth not in him*, 1 *Joh.* 3. 17. ſurely much leſs can there be any love of God in that Childe, that ſo ingratefully ſhall neglect his needy parent; 1 *Tim.* 5. 8. *who ſo provideth not for his own*, &c. *is worſe than an Infidell:* which as was ſaid, is to be referred to Childrens neglect of providing anſwerable ſupplies unto parents needs, and ſo, ſuch are worſe than Infidels. Notable is that example which *Valerius Maximus* in his 5th Book and Chap. 4th mentioneth: A certain grave woman condemned to die by the Roman *Prætor*, and delivered to one of the *Triumviri* that ſhe might be ſtrangled in the Priſon, the Keeper of the Priſon moved with pitty to the woman, deferred her ſtrangling, and thought to let her die of famine rather, & ſuffered her daughter to viſit her ſometimes, onely ſearched her, that ſhe brought no food with her for her Mother: but wondering at length, that the grave Matron lived ſo long, and watching

watching more narrowly, at length espied the yong woman suckling her Mother, with her breasts, and examining her about it, she confessed, she had so done all the while her Mother had been a Prisoner, whereupon the Keeper acquainting the *Triumvir*, and he the *Prætor*, and he the *Consulls*, the condemned Matron was pardoned, and so escaped death, whereupon saith *Valerius Maximus*, *Quò non penetrat, aut quid non excogitat pietas?* where will not piety towards parents make entrance, and what will not that invent, which can find out a new way to preserve the life of a Mother in Prison? and the like story he hath there of the like course that a young woman took, to preserve the life of her Father *Cimon*, condemned to a like end. Saith *Tully*, it is a most hainous thing not to nourish parents. *Solon* made a Law, that he that doth not nourish his parents, let him be infamous; yea such are worse than the brute creatures, the Storks, as *Pliny*, and other natural Historians report, they carry their old ones betwixt two of them, and feed them by turns, whence the Law amongst the very heathens for nourishing of parents, is called πελάργικος νόμος the Law of piety, after the manner of Storks; and in the Hebrew phrase, the Stork hath his name of piety, *Jer.* 8. 7. *Psal.* 104. 17. The Hebrew word for Stork is חסידה from חסיד pious, gracious, kind, bountifull, &c. the very Dormise, (as *Pliny* telleth us, in his *Nat. Hist. lib.* 9. Chap. 57.) they also nourish up the old ones when spent with age, and shiftless; besides, in professed Christians, its to deny the faith, which men hold forth, and profess, not thus to provide for their own; for the faith which they profess to believe, the doctrine of piety, teacheth them otherwise, tho they hereby deny

deny to practiſe it; and the faith whereby they believe (at leaſt profeſs ſo) that aſſuredly would teach otherwiſe; hence that Emphaſis in the Apoſtles exhortation to piety towards parents, 1 *Tim.* 5. 16. *If a man, or woman* [*that believeth*] *hath widdows*, and Mothers by his own, or wives ſide (or the like) *Let him relieve* (or Miniſter ſufficiently to) *them*: beſides this ſin invalidateth, what in you lyeth, the 5th Commandement, *Mar.* 7. 10, 11, 12, 13. Moſes *ſaith*, *Honour thy Father, and Mother, but you will not ſuffer a man to do ought for his Father, or Mother, and ſo make the word of God of none effect*; nor will any pretences (as there are) for need of what parents ſhould have, for religious uſes, for the *Corban*, and that by beſtowing the ſame upon ſuch uſes, parents will have benefit enough, and the like, not ſuch, nor any other pretence whatſoever will paſs with God, why children ſhould neglect, or omit ſo weighty a duty of miniſtring to their parents. If *Job* ſay, *if I have ſeen any poor without covering, if his loynes have not bleſſed me, then let my arm fall from my ſhoulder blade*, &c? *Job* 31. 19, 20, 21. Surely much leſs could he charge himſelf with any ſuch ſin as this is we are ſpeaking of; and leſt any pretend ignorance of parents ſtraights, and wants, verily you muſt look after that, and make ſure of that, that they do not lack any ſuitable ſupply, as 1 *Tim.* 5. 8, 16. Evinceth; and let men take heed they delude not themſelves this way. I may ſay as *Solomon* ſaid in another cauſe, *Prov.* 24. 12. *If thou ſayeſt, behold, we knew it not; Doth not he that pondereth the heart conſider it, and he that keepeth thy ſoul doth not he know it, and ſhall not he render to every man according to his works*? if Chriſt be ſo ſevere againſt neglect, and omiſſion of ſupply of mini-

miniſtring to his other needy, ſick, or impriſoned ones, as *Matth.*25.41. *Depart from me ye curſed into everlaſting fire prepared for the Devill and his Angels*, verſ.42. *For I* (namely in my members, as *verſ.*46. expoundeth it) *was hungry, and ye gave me no meat, I was thirſty, and ye gave no drink*, verſ.43. *I was a ſtranger, and ye took me not in, naked, and ye cloathed me not, ſick, and in priſon, and ye viſited me not*: How dreadfully will he ſpeak to all and every one of you who are unnaturall, ingratefull Children, who have ſuffered your Chriſtian Parents to want ſuch ſupply, and help, as you might have miniſtred, but did it not?

And here alſo as ſubordinate to this particular reproved in children, we might reprove deboiſt youngſters, who by their diſſolute courſes waſt their eſtates, whereby they might have miniſtred to Parents wants afterwards, but by their own prodigality come to be diſinabled: But we ſhall leave them to conſider of 1 *Cor.* 6. 9, 10. and *Prov.*23. 20, 21, 29. to the end, and *Iſa.*5.22.and *verſe* 11. unto *verſe* 18. and ſuch other Scriptures.

3. Such as ſteal away or waſt Parents eſtates.

3. It ſerveth to abaſe ſuch of you, as any way impair your Parents outward Eſtates, by ſtealing from them, as *Prov.*28.24. *Who ſo robbeth his Father or his Mother, and ſaith it is no tranſgreſſion, is the Companion of a deſtroyer*, or a deſtroying man, Heb. a Highway-ſide robber or aſſociate to them: inuring himſelf to pilfer ſmaller matters from Parents, Imagining or at leaſt pretending to himſelf or others, that there is no hurt, no great fault in that; he learneth the trade of thieving, and at length is an open practitioner thereof, and is a deſtroying man to himſelf at laſt: commeth

to

to the Gallowes. This (as I may ſay) is the Geneſis of ſuch a youngſters courſe, and many a wretch at the Gallowes, hath made an anſwerable Analyſis of his lewd courſe, till he hath brought it up to this as the very head and beginning of it, they firſt began to pilfer this and that from their Father and Mother, elſe had never come to this ſad end. *Michas* thieving and ſtealing from his Mother received indeed a ſtop, *Judg.* 17. 1, 2. But he occaſioned his Mothers curſe, *ibid.* and ſo many ſuch like acts occaſion the like from other Parents. But ſay, you waſt not your Parents eſtates this way, if you do it by ſecret exceſſe in Drinking and Feaſting, or in gaming, or company-keeping, it is an evill requitall to your Parents, for all their care and paines, to lay up ſomewhat to mantain their children comfortably and honourably, and you thus baſely caſt it away, *Prov.* 16. 26. *He that waſteth his Father, and chaſeth away his Mother, is a Son that cauſeth ſhame.* Mothers, who, of the two, are the moſt tender-hearted towards their Children, yet even their hearts are alienated from children by ſuch vile courſes. Such profuſe miſpending of Fathers Eſtates, even chaſeth away a tender hearted Mother. But oh how farr doth it eſtrange the heart of the Lord himſelf, from any ſuch miſcreants as you are?

4. Such as are hard-hearted to their Brethren.

4. It ſerveth to abaſe ſuch of you as are cruel, or hard-hearted to your fellow brethren or ſiſters, like *Edomites* to the *Iſraelites* their kindred, not only looking on upon them in their Affliction, without ſuccouring of them, but ſpoyling of them themſelves, *Obad.* 12. 13, 14, *&c.* For which, the vengeance of God was then threatned, and afterwards executed upon them. Now ſuch ingrate-

full,

full, unkind dealings with your Brethren, it is unkind requitall of your Parents, in Gods account. As *Abimelech* and the men of *Shechem*, raging ſo againſt his ſeventy Brethren, *Judg.* 9. 2, 3, 4, 5, 6. Its called wickedneſs done by *Abimelech* to his Father, and God accordingly avenged the ſame, by making *Abimelech* and the *Shechemits*, which were fellow-actours in that Inhumanity, to be mutuall executioners of divine Juſtice, each upon other, *Judg.* 9. 56. *Thus God rendred the wickedneſſe of* Abimelech *which he did unto his Father in ſlaying his ſeventy Brethren.* Unkindneſs to Children being ever reckoned, as unkindneſſe offered to Fathers. As the *Edomites* unkindneſs to the *Iſraelites*, is unkindneſs to *Edoms* Brother *Jacob*, Obad. 10. 11, &c. So when *Joaſh* dealt ſo unworthily with *Zecheriah*, good *Jehoiadahs* ſon, Its ſaid of it, 2 *Chron.* 24. 22. *Thus* Joaſh *the King remembred not the kindneſſe which* Jehoiada *his Father had done to him, but ſlew his Son, &c.*

3. Such as are treacherous, or inhumane to parents.

5. Let it abaſe all ſuch of you as in any unnatural way either betray your good Parents to perſecutors malice: of which, *Matth.* 13. 12. *The Children ſhall cauſe the Parents to be put to death*; which muſt needs be a double death to them (in a manner) as in a ſort that was to Chriſt, to be betrayed by one of his own Children (as it were) *One of you* (ſaith he to his Diſciples) *ſhall betray me*, Matth. 26. Or if you be any other waies inhumane towards your Parents, by ſtriking them, though not mortally: which God maketh death to ſuch monſters of mankind, *Exod.* 21. 15. *He that ſtriketh Father or Mother ſhall die.* And what then will be the doom of paricides, who ſtrike them mortally? *Abſalom* would have done it, 2 *Sam.* 16. 11. He ſought his Fathers life, and

Senacherib

Senacheribs ſons did it, as he *was worſhiping in the houſe of* Niſroch *his God, they ſmote him with the ſword*, 2 King. 19. 37. Surely the Law, even all the Curſes and Judgments of the Law muſt needs be the portion of ſuch Paricides, 2 *Tim.* 1. 9. Who ſo ill requite their tender-hearted Parents and cauſes of their lives.

A ſecond uſe ſerveth for exhortation, 1. To Parents. 2. Uſe of exhortation.

Do you what lieth in you, to further, and look that you no way do any thing to hinder your children in this duty of grateſull recompencing of Parents; for which end, 1. To parents to further this gratitude in their Children.

1. Take ſpeciall care to leave your children the good bleſſings of God, reſpecting their ſouls welfare; for this will lie as a ſtrong ingagement upon your childrens hearts, the rather gratefully to recompence you, their Parents. Thus God required of them of old, that they ſhould ſo carry it, that they might *leave the Land of* Canaan, (a Type of bleſſings of an higher nature) *for an inheritance to their Children for ever.* The like is charged, 2 *Chron.* 28. 8. This was the gratious care of the Fathers of the two tribes and half, to detain their children in the way of Gods worſhip and fear, and to prevent whatſoever might hinder or diſcourage their poſterity from the ſame, *Joſh.* 22. 25, 26, 27, 28. *And if we have not rather done it for fear of this thing, ſaying, in time to come your children might ſpeak to our Children, ſaying, what have you to do with the Lord God of* Iſrael? *yee have no part in the Lord; So ſhall your Children make our Children ceaſe from fearing the Lord. Therefore we ſaid, let us now prepare to build us an altar, not for burnt offerings, nor for ſacrifice: but that it may be a witneſſe between us and you, and our generations after us, that* 1. By leaving them the choyeer bleſſings of God.

we

we might do the ſervice of the Lord before him, &c. This was *Joſhuah's* care alſo for his, *Joſh.* 24. 15. *But as for me and my houſe, we will ſerve the Lord,* And this was *Abrahams* care, *Gen.* 28. 29. *I know him* (ſaith the Lord) *that he will command his Children, and houſehold after him, and they ſhall walk in his waies, that God may bring upon* Abraham, (namely in his poſterity) *what he hath promiſed him.*

2. By leaving them inabling meanes and wayes for it.

2. Uſe all lawfull meanes, induſtry, and providence to leave your Children in ſuch places, and in ſuch callings, and (if it may be) with ſuch portions, that they may not alone be the more ingaged, but inabled alſo (in an ordinary way of providence) to diſcharge ſuch a duty of filial recompence to the utmoſt. Thus *Jacobs* care was *to provide for his houſe*, Gen. 30. 30. and he had children ſolicitous and induſtrious to provide for him, in his ſtraits, in that time of famine, witneſs, their journeyes for that end into *Egypt*, *Gen.* 42. and 43, and 44. But in a moſt eminent way it was ſeen in his Son *Ioſeph:* whoſe great care was that way, *Gen.* 45. 9. *Thus ſaith thy Son* Joſeph, *Come down to me and tarry not*, and *verſ.* 10. *Thou ſhalt dwell in the land of Goſhen, and thou ſhalt be near to me, thou and thy Children, and thy Childrens Children, and thy flocks and herds, and all that thou haſt*, verſ. 22. *and there will I nouriſh thee* (*for yet there are five years of Famine*) *leſt thou and thy houſehold, and all that thou haſt, come to poverty.*

3. By diſtilling into Children principles of gratitude to others, and curbing the contrary in them.

3. Diſtil into your children principles of gratitude to others, eſpecially unto progenitors: So did *Ruth* into *Obed* her Son, whence that prophetical ſpeech of good women preſent at *Obeds* birth, which they ſpake to his Grandmother *Naomi*,

Ruth

Ruth 4.15. *He ſhall be to thee a reſtorer of thy life, and a nouriſher of thy old age: for thy Daughter-in-law, which loveth thee,* (and therefore will be inſtructing him that way) *hath born him.* And if Parents perceive any expreſſions of an ungratefull Spirit in their Children, though towards others, let them be ſure to rebuke their children for it, and ſeaſonably to root up ſuch ſprouts, of ſo bad a Spirit. So did good *Jethro* in his Daughters, when they told him what kindneſs *Moſes* had done to them, *Exod.* 2.19,20. ſaith he to his Daughters, *and where is he? why is it that ye left the man? call him, that he may eat bread.*

4. Be you exemplary to your Children, in this gratefull recompence of your Parents. Hence alſo their Argument concerning *Obed*, that he would prove ſuch a pious child to his Grandmother *Naomi*, Ruth 4.15. *He will be a nouriſher of thy old age; For thy Daughter which loveth thee, which is better to thee then ſeaven ſons* (and in her exemplary piety towards thee) *hath born him.* If children are continually taught by Parents examples of piety to their parents, as well as by their Inſtructions, to be thus pious, they will aſſuredly learn (as *Pauls* phraſe is,) 1 *Tim.* 5.4. *to ſhew piety at home, and to requite their Parents.* 4. By being examples thereof to Children.

5. Be it far from you to be ſo ungracious towards your godly children, as not to ſhield off blowes from them, what in you lieth: like the Father and Mother of the blind man, leave him to ſhift for himſelf, with *He is of years, let him anſwer for himſelf*, John 9. 21, 22. So did not *Joaſh*, who in that honeſt cauſe of his ſon *Gideon*, ſtood in his defence, *Iudg.* 6. 31. *Joaſh ſaid to all that ſtood by him againſt his Son, will you plead for Baal? will you ſave him? he that will plead for him let* 5. By avoiding any thing ſavouring of unnaturalneſs to them.

him be put to death whileſt it is yet morning, if he be a God, let him plead for himſelf, becauſe one hath caſt down his Altar. But much leſs, let any Parent require good children ſo ill, as themſelves to undermine their childrens ſafety or liberty, *Luke* 21. 16. *Yee ſhall be betrayed by Parents, &c.*

2. Exhortation to Children gratefully to recompence Parents. Motives to it.

2. It is of exhottation to children.

Be you ſtirred up to piety, and grateſull recompence to your Parents. And that you may be ſtirred up hereunto, beſides that it is honourable in the ſight of God, Angels and Men ſo to do, whence ſuch Records kept of grateſull Children, *in honorem*, as of *Joſeph*, and others, Conſider,

1. Naturall light.

1. That by the very light of nature, it hath been ſtrongly urged, and exemplarily practiſed, as we have hinted before.

Plato in his 8. Book *de Republica*, ſheweth, that a Child oweth to the Father, all things reſpecting his outward maintainance and comfort, as a recompence for his Birth and Education: and *Tully* ſaith, *We are not born for our ſelves, but partly for our Country, partly for our Parents, and partly for our Children, &c.*

2. Elſe not grateſull to ones Country.

2. Conſider, that thoſe that are not grateſull to their Parents, will never be grateful to their country, for ſelf-denying for its good. Hence that alſo of *Tully*, *It conduceth much to the welfare of our country, that Children be pious to their Parents.*

3. Childrens abilities given for this end.

3. Conſider, that therefore the Lord inableth you the rather with bodily ſtrength, with gifts and parts, with Eſtates, with advantageous places and callings, that you may be fit for ſuch a ſervice of grateſull recompence of your Parents. That bleſſed man *Joſeph* concludeth thus of all his great Preferments and Abilities, which God brought him to in *Egypt*, that it was all for this very

very end, *Gen.* 45.7,8,9, 10, 11. *God sent me before your face* (saith he to his Brethren) *to preserve you a posterity in the earth, &c. So then it was not you that sent me hither, but God; and he hath made me a Father* to Pharaoh, *and Lord of all his house, and a Ruler throughout all the Land of* Egypt; *Haste you, and go up to my Father, and say to him, thus saith thy Son* Joseph, *God hath made me Lord of all* Egypt: *Come down to me and tarry not, &c. And there will I nourish them, &c.*

4. Consider, that there is nothing lost by what you do deny your selves in, out of gratitude to your Parents, but much gained every way thereby, 2 *Tim.* 5.4. *And to requite their Parents, for this is good and acceptable before God:* Its good with the goodness of advantage, as well as honesty, or honour before God: It is acceptable before God, and therefore surely most beneficiall from God to Children. And for your helps this way, It were good for you to think very much and often, and that with much seriousness of intention of mind, upon the many unexpressible, invaluable, irrecompensible benefits and kindnesses which you have from your Parents. O when the people thought of that service of love of *Jonathan* to them all, and should any discourtesie be offered to such a one, no by no means, 1 *Sam.* 14. 45. *Shall* Jonathan *dye, who hath wrought this great Salvation in* Israel? *God forbid.* So in like sort the thoughts of what good Parents have been instruments of to Children, they will crush temptations to ingratitude, and provoke to gratitude. Besides, be you conscious in giving your Parents their due honour of Respect, Reverence, and Obedience, and then there is no doubt, but you will be put upon it, to give them this other part also

4. Nothing is lost by it.

Helpes.

1. Serious meditations of what Parents have done for them.

2. Give their other honour of Respect, Reverence, & Obedience.

Cautious. Let it be with greatest

also of direct Honour, even the Honour of Recompence; only look to it, that what you do this way in gratefull Recompence to Parents,

1. Bowels. 1. That it be with greatest bowels and tenderness: Parents did so in ministring to you what you wanted, do you repay them like for like.

2. Meekness. 2. That it be with greatest meekness and patience, bearing with frailties, and waywardness of age; as Parents did with waywardness, in ministring to you in infancy and child-hood, so repay them like for like.

3. Humility. 3. That it be with much humility, stooping to the meanest offices of love for them: as Parents did for you, whil'st little, do you herein repay them like for like.

Marks of right doing it.

To conclude, Children may also discern their conscientious piety to Parents.

1. If when Children in saddest conditions are cordially solicitous of Parents help.

1. If when you your selves are in disconsolate, yea desolate conditions, yet you are then very cordially carefull of your Parents outward welfare: as *David* of his Parents safety with the King of *Moab*, 2 *Sam.* 22. when himself is as an outlaw, or as it was with the Son of *David*, when upon the Crosse, in all that sorrow and pain, &c. yet how carefull was he, that his poor Mother be provided well for? *Joh.* 19. 26, 27. *Man* (saith he to *John*) *behold thy Mother.*

2. When carefull this way in married conditions.

2. If your effectuall care of your parents comfortable beeings, be not alone in your single conditions, whil'st unmarried, but flourish when you are marryed. So it did in *Joseph*, in *David*, in *Ruth* and others.

3. When carefull this way, in highest conditions.

3. If when you are in a very high and more honourable place than parents, then you be nourishers of them, yea if you are perswaded in your very

very hearts, that God the rather exalted you thus for your parents ſakes, that in their ſtraights, you might have abundantly and ſufficiently to ſupply them withall, and the rather do it. Thus it was in *Joſephs* caſe, he thought that God made him a Lord in all the Land of *Egypt*, to preſerve his Father, and his houſhold alive, in that time of famine, and upon that ground ſends to him to come to him, promiſing to nouriſh him, *Gen.* 45. 7, 8, 9, 10, 11. and accordingly he did it, *Gen.* 47. 12. *And Joſeph nouriſhed his Father, and his brethren, and all his Fathers houſhold, with bread, according to their Families.* To conclude this with that memorable ſpeech of *Cyrus* mentioned by *Plutarch* in his Apothegms; he uſed to ſay (and that which is the truth) *he is not fit to rule over others, who is not profitable to his parents.*

CHAP. VII.

Of Honour in a Reflect way due from Children unto Parents.

HAving diſpatched the direct Acts and wayes of Honour of parents, we come now to that Honour of Parents, which is due to them in a Reflect way. For ſo honouring another is taken in Scripture, for being ſuch, or carrying it ſo towards another, whom men are to Honour, as it may make for ſuch an ones Honour: as we ſhewed in the 1. Chapter. So here in the 5th Commandement this indefinite word, *Honour thy Father, & thy Mother*, taketh in Honouring of parents in a reflect way, and bindeth Children to be ſuch to their

their parents, and to carry it so, as may redound to their Honour, especially being such parents as the covenant Jewes were, in Church State, and many of them godly, to whom this Law of the 5th Commandement, was first solemnly promulged, and to whom it was more solemnly established.—Whence note, That its the duty of children, especially the children of godly parents, and such as are in covenant and Church-estate, to be such, and to carry it so, as may redound to their parents honour. Now here also let us shew,

Children of good Parents, especially bound to be such, and to carry it so, as maketh for their Parents Honour, and that, 1. By minding, prising, and storing up parents instructions.

1. How this is to be done.

2. Why it must be so.

And 3. Apply and make use of this so weighty a point. Concerning the first, such children especially are bound,

1. To be observing, minding, prising, and treasuring up such parents good speeches, as so many oracles of God: which will evidence to all, that their Children honour them; *Job* 15. 18. *which wise men have told from their Fathers, and have not hid it*; a sign then, that those wise Children, minded well, and stored up their godly Fathers counsels; so *Psal.* 44. 1, 2. *We have heard with our ears, Oh God, our Fathers have told us, what thou didst in their dayes*, &c. So *Psal.* 78. 2, 3. *I will utter mysterious sayings of old, which we have heard and known, and our Fathers have told us.* Prov. 4. 3, 4. *For I was my Fathers Son——he taught me also and said to me, retain my words, keep my Commandements and live, Get wisdome, yet understanding*, &c. To which purpose also, children must in case of any difficulty, or doubt arising to them, repair firstly to their godly parents for counsell and resolution. How oft is that mentioned, *when thy Son asketh thee in time to come, saying, what mean the*

Testimonies,

Teſtimonies, and the Statutes which the Lord our God hath Commanded you? then thou ſhalt ſay thus and thus to thy Son, &c. *Deut.* 6. 20, 21, 22, 23, 24, 25. So *Exod.* 13. 14. *Joſh.* 4. 6, 21. This reflecteth much Honour upon parents wiſdome and ability, that they are able to give forth Gods mind to their children; and upon their piety and fidelity, that they make conſcience to do it; and upon their holy induſtry and vigilancy, that they are ready to take all occaſions to help on their Children in the things of God.

2. To acquaint parents, in the firſt place, with all their Secrets, which are of weight. Its implyed in *Sampſons* ſpeech, ſpeaking of his Riddle, *Judg.* 14. 16. *I have not told my Father, nor my Mother, and ſhould I tell it thee?* This evidenceth, that Children magnifie their parents wiſdome and fidelity above others, that their breaſts ſhall be the only prime Cabinet of the Childrens *Secrets.* 2. By acquainting them with their ſecrets.

3. To ask leave of their parents, at leaſt whil'ſt Children are under their tuition, for what they do. *Ruth.* 2. 2. *Let me go I pray thee* (ſaith *Ruth* to *Naomi*) *to glean in his field, in whoſe eyes I ſhall find favour, and ſhe ſaid, go my Daughter.* Exod. 4. 18. *Let me go* (ſaith *Moſes* to *Jethro*) *and return to my brethren which are in Egypt, and ſee whether they be yet alive: and* Jethro *ſaid* to *Moſes*, *go in peace.* 2 Sam. 13. 26. *Let my brother* Ammon *go with us* (ſaith *Abſolom* to *David*, though out of a bad end;) and Chap. 15. 17. *Let me go I pray thee, and pay my vow unto the Lord in* Hebron, ſaith *Abſolom* to his Father, though out of a baſe end. If *Dinah* (as its probable) did without leave from her parents, go, to ſee the daughters of the Country, then was it no wonder that being 3 By asking their leave for what they do.

out of her way, she so miscarried, as *Genesis* 34. 1, 2. Shechem *saw her, took her, and lay with her, and d filed her.* This also redounds to the Honour of the Parents Authority, that Children shew thereby that they dare not attempt any thing, without their likings; yea and their wisdome-fidelity is hereby honoured, that they know better what is meet for Children to do, than themselves, and will order their wayes better than they can do themselves.

4. By setting forth the praise worthiness in parents.

4. To set forth to parents praise, what is good in them, as occasion requireth: and to maintain their names, even when they are dead, all they can, *Prov.* 31. 28. *Her Children rise up, and call her blessed.*

5. By vindicating parents wrongs.

5. To vindicate any wrongs, injury, or dishonor done to parents, so far as it lyeth in the compass of Childrens calls, places: thus *Amaziah*, 2 *Kings* 14 5. as soon as confirmed in his Kingdome he slew his servants, who had slain *Jehoash* his Father.

6. By honouring them at their death.

6. To do parents all the honour they can at their death, *Genes.* 25. 9. Abrahams *Sons*, Isaac *and* Ishmael, *buried him in the Cave of* Machpelah; So *Gen.* 35. 29. Isaacs *Sons* Esau *and* Jacob *buried him*, Gen. 50. 8 *And* Joseph *went up to bury his Father, and with him went up all the servants of* Pharaoh, *and all the Elders of his house, and all the Elders of* Egypt, *and all the house of* Joseph, *and his Brethren, and his Fathers house, only they left their little ones, their flocks, and herds, in the land of* Goshen, they and their wives also went so great a journey, to solemnize the old Fathers Funerall, and to do him Honour there.

7. By thankfull rendring notable mercies shewed to parents.

7. To maintain a thankfull remembrance of remarkable mercies extended to parents, or Ancestors

ceſtors, *Eſay* 38.19. *The living, the living, he ſhall praiſe thee, as I do this day,* (ſaith *Hezekiah*, when he recovered from ſo great a death) *the Father to the Children, ſhall make known thy truth:* God would have them of old to perpetuate their Anceſtors deliverance out of *Egypts* bondage, *Exod.* 13.8, 9, 10. From the ſlaughter of their firſt born there (which to the ſucceeding poſterity were alſo Fathers,) *Exod.* 12.25, 26, 27. So *Eſt.* 9. 21, 22, 23, 24, 26, 27. Care was taken for the perpetuation of a thankfull remembrance ſucceſſfully for their Anceſtors delivery from the miſchiefs of *Hammons* bloody plot. And if our Fathers had more Honour put upon them in our thankfull ſolemnizing the memoriall of their deliverance from the horrid miſchief of that deviliſh Powder-plot, in the year 1605. it might do well. Surely it redoundeth to parents Honour, if they are of ſo high eſteem and reſpect in their Childrens eyes, that any notable mercy extended to them, ſhall be for ever kept in thankfull remembrance by their poſterity.

8. To improve godly perſons intereſt in the Lord, and in his Covenant, by faith, and to plead them in their prayers; this act of Children redoundeth exceedingly to parents Honour, holding forth their parents to be perſons ſo highly honoured of God, as to be deeply intereſted in him, & in his Covenant and Grace: and to be of ſuch faith in God, and in his Covenant; thus did *David* twice, *Pſalm*, 116. 16. *Truly Lord I am thy ſervant, the Son of thy handmaid*, Pſal. 86. 16. *give thy ſtrength to thy ſervant, and ſave the Son of thy handmaid.* In the former, he, in a holy wiſe, glorieth in his Mothers intereſt: in the latter he pleadeth her intereſt in the Lord, 1 *Kings* 8. 25, 26.

8. To make beſt improvement of the holy intereſts.

26. *Therefore now Oh Lord God of* Israel, *keep with thy servant* David, *my Father, that which thou promis'dst him.* So *Jacob* pleaded his Grand-Fathers, and his Fathers interest, *Gen.* 32. 5. *And* Jacob *said, Oh God of my Father* Abram——*God of my Father* Isaac, *&c.*

9. By imitating all that was truly good in them.

9. To imitate all that good of grace, as of faith, love, and holiness, righteousness, patience, meekness, courage, constancy, humility, zeal of Gods glory, holy fervency, diligence, fidelity and the like, which children have beheld and seen in their parents. *Prov.* 4. 12. Saith *David* to *Solomon, I have led thee in the right paths:* even by holy example also, *Joh.* 8. 39. *If ye were* Abraham's *children, ye would do the works of* Abraham; if they were genuine children of *Abraham*, they would shew it, by the honour they really put upon him, by making him an holy exemplar, and pattern to themselves, how to walk before the Lord, and to be upright.

It was a noble speech of a good daughter-in-Law, to her Mother *Naomi*, a godly Matron, *Ruth.* 2. 16. *Thy God shall be my God, and thy people my people*, she would honour all that was honourable in her, her Religion, her faith in God, and worship and service of him, and obedience to him, as also her union and communion with the Church, and love to them and the like.

10. By cleaving to their good wayes without degenerating and Apostatising.

10. Not to suffer themselves to be drawn aside, or to Apostatise, or degenerate from that of God and Christ, and his grace, truth, worship and wayes, which their Parents have held forth to them, in word and deed, precept and practice, and have frequenrly given in charge to their children. This is charged upon children, *Prov.* 6. 20. *My Son, keep thy Fathers Commandements, and forsake*

ſake not the Law of thy Mother. And *Prov.* 4. 2. *forſake you not my Law,* Prov. 1. 8. *My Son, hear the inſtructions of thy Father,* and *forſake not the Law of thy Mother.* This was commended in thoſe of *Judah,* the poſterity of godly Anceſtors, *Hoſ.* 11. 12. Judah *rulethyet with God, and,* (comparatively to *Iſrael*) *is faithfull to the Saints,* viz. their godly Anceſtors, who delivered their faith to their ſucceſſors to be kept, and carryed, and conveyed to poſterity ſucceſſively, according as they had taught them by precept and practice. Its faithfulneſs to Anceſtors, and ſo honoureth Anceſtors, when poſterity continueth to hold out what was moſt honourable in them, and doth not degenerate them-from: Hence that alſo, *Jer.* 35. 13, 14. *will you not hearken to my words?* ſaith the Lord, *The words of* Jonadab, *the Son of* Rechab, *that he commanded his Sons, are performed, for unto this day, they drink no wine, but obey their Fathers Commandement.* As if he had ſaid, they put this Honour upon their Anceſtors, from *Jonadabs* time, who firſt practiſed it, and gave it in charge to his children, who alſo left it as their practice, and precept to their Children, and ſo ſucceſſively from Parent to Child it hath been obſerved without alteration to this day, nor will they by any temptation, or triall, even of *Jeremiah* himſelf, be drawn aſide, from that their mortified practice of weanedneſs from the worlds delights, and contentments: but you will not Honour me ſo much, as to follow the Counſels and godly examples of my Prophets, by whom time after time, I have called upon you to wayes of holy obedience.

Theſe two laſt wayes of Reflect Honour of Parents, by their Children, being the main, we ſhall therefore, in the proſecution of the point, chiefly attend them. The

Reasons hereof from childrens Titles calling for it.

The Reason hereof may be taken, from the titles given to Children in Scripture, which hold forth as much, that in Gods appointment, Children as child. should be an honor to their parents.

1. Hence they are called Parents and Ancestors Crowns, *Prov.* 17. 6. *Childrens Children are the Crown of old men.* A badge and pledge of their holy royalty, dignity, and excellency: as Crowns are to Princes heads; and *Hos.* 9. 11. They are called Parents glory: *their glory shall flee away,* (viz. their Children) *from the birth, womb and conception,* v. 12. I will bereave them of their Children, which they bring up.

2. They are called *Stars,* Gen. 37. 9, 10. The glory of the firmament where they are, the Families where they are, albeit not of equall glory to the Father and Mother of the Family, which are theirs, as the Sun and Moon, as *Jacob* and his wife, and eleven Sons, are in *Josephs* dream, *the Sun, Moon, and eleven Stars.*

3. They are Parents *rewards* from God, and so appointed to be as rewards are to others, for their Honour; so are they in Gods intent, godly Parents *heritage:* and heritages redound to the possessors Honour.

4. They are in Gods appointment, to be as *Olive plants about their Table,* a badge and pledge of Honour to their Parents, such as from whom commeth that which will make their parents faces to shine: as Oyle-olive will a mans face. They are as *Arrows in the hand of a Gyant,* which become instrumental, to many an honourable Trophe and Lawrell Crown of theirs, such as Parents need not beashamed of, but glory in, even in despite of envy, and malice it self, *Psal.* 127. 4. 5. *As Arrows are in the hand of a Gyant,*

Gyant, ſo are Children of youth: happy is the man, that hath his quiver full of them, they ſhall not be aſhamed, but they ſhall ſpeak with the enemies in the Gate.

5. Children are in Scripture account *builders*—בָּנִי from בָּנָה he hath built, *Iſay* 49. 17. Genev. Tranſl. not only in reſpect of holding up the Family and the like: but in that their work is to contrive, compoſe, advance, adorn, replenſh, or occaſionally to repair that goodly piece, their Parents Honour, as well as ſafety, comfort, peace, proſperity, or the like.

6. Children are in Scripture account *as poliſhed ſtones of a Palace*, *Pſal.* 144. 22. redounding much to the Honour of Parents, who inſtrumentally formed and framed them.

Reaſon 2. May be taken from Parents, they are their Childrens glory, *Prov.* 17. 6. and *the glory of Children are their Fathers*: and if good Parents are ſuch an Honour to their Children, Children ſhould be a glory and Honour to their godly Parents; yea the Honour put upon Parents, redounds to their Children, the more glory is upon the Parent, the more is upon the Children, whoſe glory their Fathers are: ſo that the more Honour Children are to Parents, and the better they carry it in way of Honour to their Parents, the more Honour they put thereby upon themſelves.

2. From Titles of Parents in Scripture.

The uſe of this point ſerveth, firſt for reproof: and that firſt of Parents, who are many of you, too guilty of your Childrens diſhonourable courſes and carriages, namely.

Uſe 1. For Reproof, and that,

1. When you unadviſedly expoſe your Children to diſhonourable practices, or temptations thereunto; as *Gen.* 19. 8. *I have two daughters* (ſaith Lot to thoſe beaſtly Sodomites) *which have not known man, let me I pray you bring them out to you,*

1. Of Parents too much furthering Childrens diſhonourable carriages and courſes.

you, and do yee to them as is good in your own eyes, &c. and *vers.* 33. 34. they bring him into that snare of Incest: and they made their Father drink wine, and the first night the Elder, & the next night the younger daughter went in and lay with her Father. The like was the failing of the good old man, *Judg.* 19. 23, 24. *behold here is my daughter* (saith he to those Sodomiticall Benjamites) *I will bring her out to you, and humble her*, &c. *Levit.* 19. 29. Do not prostitute thy daughter to be a whore, lest the land fall to whoredome, and the land become full of wickedness: Such a blast of God followeth upon such sinfull acts of Parents. And the like may be said of other evils, of oppression, pride, &c. when Parents professing Religion, will put on your Children upon taking of oppressing wages & prices, upon new-fangled fashions, such a generation commonly proveth degenerate, and the shame of their Fathers houses.

In exposing them to temptations to them.

2. When you will be ingaging of your Children, in wayes, which tend to insnaring of them, as too many amongst Papists do their Children, in vowes of virginity, when not being able to contain, they are insnared in wayes of unnatural pollutions, and other filthy practices in secret: and too oft of horrid Murthers of the fruit of their bodies: in this way *Jephtah* was to blame, who rashly vows, *Judg.* 11. 31. *That whatsoever cometh out of his house to meet him, returning in peace from the Children of* Ammon, *shall surely be the Lords*, even the Lords votaries (if they be persons) or that he would *offer it up for a burnt-offering*, namely, if it were a meet thing to be offered: for so the particle (*vau*) is to be read disjunctively for (or) and not conjunctively for (and) and so it is in the Margin of your larger Bibles of the New Edi-

2. By rash ingagements, laid upon them.

on

on; and a little to digreſs for the cleering of this place, *Shindler*, *Junius*, Mr. *Perkins*, and others, do ſo render and underſtand this vow of *Jephtah's* and the words of that Scripture. And its uſuall in Scripture, ſo to take the particle (*vau*) disjunctively, as *Gen.* 26. 11. *He that toucheth this man* (vau) *or* (not *and*) *his wife, ſhall die*; *Ex.* 20. 10. *thou ſhalt not do any work, thou,* (ו) *or thy Sons* (ו) *or thy daughter*, &c. *Exod.* 21. 15. *he that ſmiteth his Father,* (ו) *or his Mother, ſhall dye*; if he ſmite not his Father, yet if he ſmite his Mother, its death; *Exod.* 12. 5. *yee ſhall take your Lamb out from the ſheep* (ו) *or from the goats*: It is not (*and* conjunctively) as if there were to be taken a Lamb from the Sheep, & a Lamb from the Goats, and ſo two Lambs; *Deut.* 17. 1. *yee ſhall not ſacrifiſe to the Lord any Bullock* (ו) *or Sheep, wherein is blemiſh*; It is disjunctive, though they ſhould not ſacrifiſe a Bullock that is blemiſhed, yet if a blemiſhed Sheep be ſacrifiſed, its culpable. God had indeed provided a remedy in the law, as for a Male Perſon, ſo for a Female Perſon, which any man had by vow devoted to God: he was to pay in lieu of her 30. Sheckels, *Levit.* 27. 2, 4. And ſo *Jephtah* might have redeemed his daughter from this vow of virginity: but he either was ignorant of it, or in his raſhneſs attended it not, and therefore ſaith, as *verſ.* 35. that *he hath opened his mouth to the Lord, and cannot go back*, which his daughter crediting, yeeldeth to his raſh vow, *v.* 36. *if ſo* (ſaith ſhe) *do to me according to that which proceeded out of thy mouth*, and *v.* 37. *Let me go two moneths up and down the mountains, I and my fellows, and bewail my virginity*: She ſaith not let me go and bewail my life; as indeed ſhe had greateſt cauſe, if her Father had been

been ſo bereft of all humanity, as to intend to offer her up for a burnt-offering, or ſo groſly hæreticall, as to think that any ſuch forbidden unnaturall Murther might have been as a Sacrifice to God.

But let me go and bewail my Virginity: to which ſhe was now devoted, and wherein ſhe was offered to the Lord, to be only ſequeſtred to him, and never to marry and have Children, (which to them was a great reproach) and hence *verſ.* 40. *The Daughters of* Iſrael *went out yearly* (namely to the houſe where ſhe lived without the City, apart from all company) *to talk with her*, ſo it is in the margin of the greater Bibles (though rendred to *Lament.*) And ſo it is in *Arias Montanus* his interlineary Bible, *ad confabulandum*, to talk together. So *Buxtorfius* in his Hebrew Lexicon, renders, it and quoteth *Kimchi*, for it alſo, as rendring this word תַּנּוֹת *ad confabulandum*, and ſo *Judg.* 5. 11. the ſame word in the ſame *conjugation*, is rendred there תְּתַנֵּדוּ *confabulabuntur*, they ſhall reherſe together the righteous acts of the Lord; not they ſhall lament thoſe acts.

3. By neglecting their holy watch over them.

3. When you are too neglectfull of your holy watch over your Children, to keep a wiſe and ſtraight hand over them, and that in time, before your Children are grown too ſtiff and inflexible: or too much hardned in ways tending to their Parents reproach: when you careleſly leave your Children too much to themſelves: if they will pray, or read the Scriptures, or hear the word, or attend unto it, or give account of what they heard or read, well, but if they will not, you do not much regard it. If your Children are affected with their naturall ſtate, with things of Chriſt, with their need of Chriſt, ſo: if otherwiſe, you do not much

much inquire into it. If your Children be ſecretly naught, if they be company-keepers, ſcoffers at purity, and the like, you look not narrowly after thoſe things; and ſo leave your Children in a manner to themſelves, and what wonder then, if as, *Prov.* 25. 11. *A Child left to himſelf, bringeth his Mother to ſhame.*

4. When you provide not ſeaſonably and ſuitably for your Children in Marriage, or poſſibly having conſented to the diſpoſall of your children in marriage, will raſhly aſſay to croſs your Children, and break their conjugall Ingagements, which, with your conſent, they have made; How frequently do reproaches ariſe to Parents from diſhonourable conſequences thereof in their Children? *Lot* was too blame, that he looked not out ſeaſonably for ſome fit matches for his two daughters, which had formerly minded marriage (witneſs the contract between them and two men in *Sodom*, called therfore for his Sons in Law, which had married his daughters, *Gen.* 19. 14.) for they ſeeing no man like to come in to them in a conjugall way, as *v.* 30. *there is no man to come in to us, after the manner of all the earth*: then they plotted that inceſtuous courſe, whereby their Father was ſo highly diſhonoured, *v.* 32. *come therefore, let us make our Father drink wine, and we will come and lie with him, that we may preſerve ſeed of our Father.* So in *Tamars* caſe, from *Judahs* neglect of beſtowing his Son *Shelah* upon her, according to his own promiſe and conſent, (pretended at leaſt) *Gen.* 38. 11. and *verſ.* 14. When *Tamar* ſaw that *Shelah* was grown, and ſhe was not given to him to wife, then ſhe went and ſate in the way, where *Judah* ſhould come, with her veil, as if ſhe had been ſome ſtrumpet: and *verſ.* 26. *Judah* confeſ-

4. By not providing ſeaſonablyfor them in marriage.

ſeth it as his fault, that ſuch inceſt was committed to the ſhame indeed of his, and of his Fathers houſe. *She hath been* (ſaith he) *more righteous than I: becauſe I gave her not to* Shelah *my Son.* Hence the Apoſtles counſell to Parents, to diſpoſe ſeaſonably of their Virgins in marriage, 1 *Cor.* 7. 36. *If any man thinketh that he behaveth himſelf uncomely toward his virgin, if ſhe paſs the flower of her age, and need ſo requires it, let them marry.*

5. By laying up ill gotten goods for them.

5. When you lay up ill gotten goods, as gain of oppreſſion, deceit, violence, or any injuſtice, this layeth your Children open to reproachfull courſes to themſelves and you, even by the juſt hand of God againſt ſuch injuſt gain, *Hab.* 2. 9, 10. *Woe to him that coveteth an evill covetouſneſs to his houſe,* verſ. 10. *Thou haſt conſulted ſhame to thine own houſe.*

6. By ſuffering their judgements to be corrupted.

6. When, Chriſtian, you ſuffer others, yea it may be too forward your ſelves to be diſtilling into them corrupt principles of Religion, or furthering them in the practice thereof: but Oh how diſhonourable muſt this needs prove to your ſelves, by the ſad and ſorrowfull conſequences thereof in your Children? like that ſad effect of Idolatry in thoſe Children, *Jer.* 17. 2. *Whil'ſt* (verſ. 2.) *the Children remember their Fathers groves and altars,* or like *Ahaziah,* 2 Chro. 22. 3. *He walked in all* Ahabs *wayes: for his Mother was his counſellor to do wickedly*: Thus *Micahs* Mother put him upon making that Idoll, *Judg.* 17. 2, 3, 4, &c. and Oh that in theſe Apoſtatiſing dayes, the ſeed of the degenerating of the poſterity of Godly Anceſtors, and of all their looſe and ſcandalous courſes, to the ſhame of their Fathers houſes, had not been firſt laid in them, by their own Parents leavening them with corrupt opinions.

2. It

2. It ſerveth for reproof unto Children, or perſons in the relation of Children: eſpecially the Children of godly parents, the Children of the Church, that even you are every way a diſhonour to your parents, and reflect and put much diſhonour upon them, and ſo ſharply reproveth, 2. It reproveth children, eſpecially thoſe of good parents.

1. Such of you as ſcoff at, and deride ſuch of your godly Brethren, or Siſters, whom your Parents moſt reſpect; or do any wrong to your Brethren, or Siſters, of one, or both Parents; of the former ſort was *Iſhmael*, *Abrahams* Son by *Hagar* the Egyptian, whom *Sarah* ſaw mocking of *Iſaac*, that beloved Childe of the promiſe, *Gen.* 21. 9. Of the Latter ſort were *Joſephs* brethren, who before their converſion, envied godly *Joſeph*, (*who brought their evill report unto Jacob*, Gen. 37. 2.) *becauſe* Jacob *loved him above them*, verſ. 3, 4. and becauſe God had ſhewed him in two ſeverall dreams, that he would ſo highly exalt him above them, *verſ.* 8. And out of *Envy* ſold him afterwards into *Egypt*, Acts 7. 7. Such an one was *Abimelech*, *Gedeons* Son, who ſlew his 70. Brethren; and the Holy Ghoſt reckoneth it as a wicked and vile fact, done to his very Father, *Judg.* 9. 56. *Gen.* 42. 36. *Jacob* telleth his Sons, that they had *bereaved him of his Children.* Joſeph *is not*, Simeon *is not*, *and you will take away* Benjamin, *all theſe things are againſt me.* Such who trample upon, and rend away good Children, they trample upon, and rend away their Fathers *Crown*, and *Glory*, for ſuch are Children unto Parents, *Prov.* 17. 6. *Hoſ.* 9. 11, 12. Such reflect diſhonour upon their godly parents wiſdome, and zeal, as if they did miſplace their reſpects, upon thoſe Children who deſerved not the ſame; But God hath 1. For deriding their good brethren or ſiſters.

been wont to abaſe ſuch proud, envious, malicious Spirits, and to put as much, or more diſhonour upon them. *Iſhmael*, and his whole poſterity, was caſt out of the Church for it, *Gen.* 21. 9, 10, 11, 12, 13. *Jacobs* Sons were brought very low, inwardly, and outwardly, when ſo roughly handled in *Egypt*, and for a time impriſoned, *Gen.* 72. 17, 30, 33. *Abimelech* came to a vile, and diſhonourable end, by a Stone hurled upon him from a Tower, by the hand of a woman, together with his Armour-bearers ſword, *Judg.* 9. 57. and 56. *Thus God rendred the wickedneſs of Abimelech, which he did unto his Father, in ſlaying his* 70. *Brethren.*

2. For neglecting their opportunities of good whil'ſt with their good parents.

2. Such Children of Chriſtian Parents, who neglect the beſt time of your good, under the good education of your Parents, under a godly Miniſtry, of whom it may be ſaid, as *Jer.* 8. 20. *The Harveſt is paſt, the Summer is ended, and they are not ſaved*; now ſuch a Son, that *ſleepeth* in that bleſſed Harveſt-time of reaping ſo much ſoul-good, *is a Son that cauſeth ſhame*, even to his very Parents alſo, as well as to himſelf, *Prov.* 10. 5. Others who know you, will be ready to cenſure, or at leaſt to ſuſpect, that your Parents were not ſo conſcionable, in this matter of their education did not pray enough, or not ſo ſeriouſly for you, and ſo your Parents names ſuffer by ſuch unprofitable burthens of the Church as you are; but let me tell you, that it very frequently happeneth, that thoſe who get no good, under the Tuition of their godly Parents, they are left to vileſt courſes, and that without recovery. Its more rare if they come to good, who had not ſome godly ſeeds thereof in their godly Parents Families, if bred up to adult age there; nor *Cain*, nor *Cham*, nor *Eſau*,

nor

nor *Nadab*, nor *Abihu*, nor *Abimelech*, nor *Hophni*, nor *Phineas*, nor *Ammon*, nor *Abſolom*, nor *Adonijah*, nor ſuch like, which were not good, nor had ſeeds of good in them, whil'ſt under their good Parents wing, were ever good after. And you muſt dearly anſwer one day, for thoſe Talents of good education, and opportunities of good in your Parents Families. God will ſay as in another caſe, *Prov.* 17. 16. *wherefore was there a price in the hand of a fool to get wiſdome, ſince he had no heart to it?* And all thoſe helps and ſeaſons of good which you had in ſuch Families, will be as oyle to make your tormenting flames burn the more fiercely, and as pricks to ſtir up that raging, vexing, gnawing worm within you, as in that poor forlorn young man, in awakenings of his conſcience, liſten what it is that he howleth and roareth over, 1 *Prov.* 5. 11, 12, 13. Oh it is the inſtruction which he hath had from Parents, and others, but hated; *and thou mourn at laſt, ſaying, how have I hated inſtruction?*

It is the reproof he hath had but deſpiſed, *how hath my heart deſpiſed reproof?* it is the voyce of his teachers, which he hath heard, but not obeyed, *I have not obeyed the voyce of my Teachers.* If one might lay ones ear in the other world, at the mouth of the bottomleſs pit, one ſhould hear many ſuch deſperate moans, and yellings out ſuch complaints; ſo that though poor Parents ſuffer by ſuch wretches as you are, at the preſent, yet a time will come, when you your ſelves ſhall thus clear them, and condemn your ſelves.

3. Such Children of Chriſtian Parents, who take to deboiſt company, and take up any Ruffianly cuſtoms or courſes, in your hair, in your garb, in your jovialling, and rioting, *Prov.* 17. 2. 3. For deboiſt company and courſes.

A wise servant shall have rule over a Son that causeth shame, a deboist Son, who is not fit to be trusted with any business of his Fathers, putteth shame even upon his Father and Family, as well as upon himself. Christians are *spiritual* Priests unto God, 1 Pet. 2. 5. & truly as it was of old, *Num* 21. 9. the daughter of any Priest, if she profane her self, she profaneth her Father, so it is here, such profane Children as you are, you do even profane your very good Parents. Or as it is in the case of Elders of Churches, its put upon their account of blame, if their Children be accused of Riot, or are unruly: and therefore its said, *Tit.* 1. 6, 7. *If he be blameless, having Children not accused of riot, or unruly: for a Bishop must he blameless, &c.* So is it true of other godly Parents, some blemish and blame reflecteth upon them, when their Children are so culpable, such scandalous Children of the Church as you are. It is no wonder that you get no good by your Education, if given to such loose companions, and their Counsels: this is the cause of the other; as it was in *Rehoboam*; when those young blades gave him that boisterous counsell, 2 *Chron.* 11. 4. He slighted the grave counsell of those Ancient Fathers of the State: so it is here: hang it, will such companions say, what needst thou care what the old man saith? nor is it likely that ever such a Son should be better so long as knit to such comrades, *Prov.* 9. 6. *Forsake the foolish and live, and go in the way of understanding*; yea but first those companions must be cashiered; yea this also is the cause of the first branch of dishonour cast upon your Parents, by deriding of their good Children. *Psal.* 1. 1. There is a gradation.

1. A man *walketh in the counsell of the ungodly.*
2. Then he *standeth in the way of sinners*, & then,

3. He taketh up his chair, *he ſitteth in the ſeat of the ſcorners*; ſuch *ſnares are there in the way of the froward*, to others, as well as to themſelves, *Prov.* 22. 5. And ſo true is it, that evill communication corrupteth good manners.

4. Such Children as match diſhonourably to your Parents, even to your Chriſtian Parents profeſſion, and gracious intereſts; ſo did that poſterity of *Seth*, the Children of the Church, in matching with the poſterity of out-caſt *Cain*, Gen. 6. 2. *The Sons of God ſaw the daughters of men, that they were fair, and took them wives of all which they choſe*; thus did *Eſau* diſhonour that bleſſed ſtock of which he came, to match into the curſed brood and Family of *Cham*, Gen. 26. 34, 35. And *Judah* did too much this way, *Gen.* 38. 2. and God put diſhonour upon him, in that vile brood, wch came of his Canaanitiſh wife *Shuah*, even *Er* and *Onan*, whoſe vile wickedneſs, God immediately revenged. *Verſ.* 7, 9, 10. And no wonder, ſince he ſo much diſhonoured his Father, and Fathers houſe by that match, and ſo mingled the holy ſeed, with the people of the lands (as its called *Ezra* 9. 2.) And they ſaid truly, though they ſpake it guilefully, *Gen.* 34. 14. *We cannot give our Siſter to one that is uncircumciſed, for that were a reproach*; when ſuch matches are made by your ſelves, yet your Parents are ſuppoſed, if not cenſured by others, either to abuſe their parentall Authority, in way of Commiſſion, contrary to Gods Rules, forbidding ſuch unequall matchings, or to neglect their Authority, in way of ſin of omiſſion of duty, for prevention of ſuch an evill, and ſo your Parents come hereby to ſuffer reproach; beſides, by ſuch unworthy matches, vile practices come to ariſe, which yet

4. For matching diſhonourably.

more reflect upon your godly Parents Honour; As was too evident, in that posterity of the Sons of God, and Daughters of men, *Gen.* 6. 2, 3, 4, 5. and in *Judahs* brood by *Shuah*, now mentioned; and in that mungrell generation, which spake half the *Jewes* Language, and half the Language of *Ashdod*. This also tendeth to undermine those direct Acts of Honour due to your Parents; such bad Husbands will be hindring the wives due respect to her good Parents, or any due reverence to them, or filiall obedience to them, or any filiall recompence of them: and the like mischief will a bad wife do in that way, to her husband, to withdraw him from giving due Honour to his good Father or Mother; as too common experience maketh it good; but God will pay such of you home, either by laying you as low as hell, in troubling, and terrifying your consciences for such courses, of which there are sometimes examples: or if not that way, yet by some notable judgements of his, exposing you to contempt, as he did those of the old world.

5. For degenerating from the good precepts and practices of their godly parents and Ancestors.

5. Such persons are especially to be reproved, who being Children of the Church, Children of godly Parents, and Ancestors, yet walk not after the precepts, which they often gave you, nor in the blessed paths, wherein they exemplary led you, yea you steer a contrary course unto that of your gracious Fathers or Mothers, Grand-fathers, or Grand-mothers: yea some of you, who possibly have been convinced of the evill of your State by nature, and have been so far wrought upon, as to give good hops of the best things to be begun in you, yet you also come afterwards to degenerate; like those Sons of God, Sons of the Church, *Gen.* 6. 2. who receive not so much as the Footsteps of

any

any of the gracions wayes of their good Anceſtors; ſuch a generation are ſpoken of, *Judg.* 2.7,10,12, 17. *And the people ſerved God all the daies of* Joſhuah, *and all the dayes of the Elders that outlived* Joſhuah--*And all that generation died, and there aroſe another generation after them, which knew not the Lord.*—— *And they forſook the Lord God of their Fathers*——they turned quickly out of the way, which their Fathers walked in, obeying the Commandements of the Lord; but they did not ſo. Your Parents and Anceſtors made conſcience of reading and hearing the word of God, and due meditation upon it, but you their Children, at leaſt ſome of you, hardly ever look into the Bible; *the great things of Gods Law*, there written, are as *a ſtrange thing* to you, *Hoſ.* 8. 12. If with much ado you drop in into an Aſſembly where the word is taught, there you ſit as careleſs high-way-ſide hearers, mind not what is ſaid, lay not up what you hear, mind moſt ſuch young men and womens garbs and geſtures, *&c.* And as for any ſerious meditation upon the word, you are ſtrangers wholly to it: your godly Parents were exerciſed in godly conference, but you in frothy diſcourſes, as ſoon as ever you are out of the Aſſembly, and when ever you meet with other companions, like your ſelves; God is never in your mouths, unleſs in way of profaning, ſome way, of his bleſſed name. Your Parents were wont to be much in Prayer, not alone in publick in the Aſſembly, or in private, in the Family, but in ſecret, by themſelves alone in their cloſets, but you their Children make no conſcience of Prayer, God ſeldom or never heareth of you by your ſelves alone in a corner, bemoaning your ſelves, or earneſtly deſiring that he would turn

your

your hearts unto him and to his wayes: how conscionable were your Parents, of Sanctifying the Sabbath, of which you make none? you care not, if you may do it unseen of others, how vainly, or profanely you mispend that sacred time; how conscionable were your Parents, of what they spake at any time, and of their thoughts, if possible, not to yeeld to a vain and carnall thought, but to suppress it? but you regard neither what you think, nor speak: you let your minds drive, and rove after all manner of vanity and folly, and your lips even powr out foolishness; how observant were your good Parents, what company they came into, or were familiar with, that they were godly, or hopefull persons? but no company commeth amiss to you, unless they be now and then a godly person, who rather putteth you into your dumps; How tender were your good Parents of their dealings with men, to discharge a good conscience therein? of their very outward garb, what they ware, and in what fashion, and the like? but you their Children regard not what you do, nor how you deal with others, nor what you wear, nor of what Fashion, so the newest. As it was said of those degenerate ones, *Deut.* 32. 17. *They sacrificed to devils, not to God——to new Gods, whom their Fathers feared not*; so it may be said of you; you give up your selves to walk after *the sight of your own eyes, and after the desire of your own hearts*, Eccles. 11. 9 You give up your selves to serve your own vain imaginations, and lusts of the flesh, of the eye, and of the pride of life, which your Fathers subjected not themselves unto; if one should ask many such Children of godly Ancestors, did ever your good Father or Grand-father wear such ruffianly hair upon their heads, did

they

they ever transform themselves, like *Nebuchad-nezzar*, into the manner of beasts, to be so careless of their seasonable and suitable cutting their hair, as you do? that as its said of him, your hairs are grown like *Eagles Feathers* (which yet are not so long as womens hair, nor indeed according to the ordinary causes in nature, can mans hair ever be so long as womens, who are naturally of a moyster temper, and if that were all, in 1 *Cor.* 11. *Its a shame* to a man, even by natures law and light, *to have long hair*: that is, say our Ruffianly haired men, to have it as long as women; but that need not to be forbidden by *Paul*, or any other, for nature forbiddeth that among the number of things, not in ordinary causes, usuall, or possible, but this by way of digression;) or did your godly Parents frisk from one new fangled fashion to another, as you do? surely no; or did they ever give you examples of such loosness, prodigality, scurrility, and the like lewdness, which you practise; assuredly no; nay if your godly Ancestors and Parents were now existing upon the earth, would they now know you their posterity, theirs Sons, their Daughters? surely no, You are so strangely Metamorphozed from any likeness to your good Parents, or Ancestors. It may be confess'd as it was of their Ancestors, *Esai* 63. 16. Abraham *is ignorant of us*, *and* Israel *acknowledgeth us not*, as some would have it expounded, we are so degenerate, that if *Abraham*, or *Israel* were now alive again, they would not know, or own us to be their posterity, *John* 8. 39, 40. Yea, do not too many of you now a dayes degenerate, whil'st your good Parents are with you Praying, and weeping many a time over you, and for you before God, and giving many a pull at you, Dan. 4. 33.

you before Gods throne, if it might be to rescue you from the bottomless pit, into which they fear you are hasting, and many a time with tears, sometimes the Father, sometimes the Mother, in holy-wise adjuring, and sometimes meekly, and lovingly intreating, and beseeching, such or such a Son or Daughter; Ah dear Son, dear Daughter, that you would once at length look out seriously, after the salvation of your souls, after God, after Christ, that you would but once set upon the blessed work of Faith, Repentance, and Gospel-obedience: will you not leave these, and these vain courses, and customs, fashions, and companions, will you not be more conformable to Gods holy Rules, when shall it once be? and truly if the arising generation now a daies, too many of them begin to grow so rude and graceless, and so far to degenerate, whil'st godly Parents, Masters, Tutors, Kindred, Magistrates, and Ministers are with them, Alas! what will they do when they are gone? as *Moses* once said to that degeneraton race of *Abraham*, *Isaac*, and *Jacob*, Deut. 31. 27. *Behold, while I am yet alive with you this day, you have been Rebellious against the Lord, and how much more after my Death?* so we may too justly fear, concerning too many of this arising Generating of Christians, that if whil'st we are with them, they so fast decline and degenerate, they will much more do it after we are gone. Alas! what wrack did those seven famous *Asian* Churches soon suffer in their degenerate posterity? and Ah! that we had not too much cause to fear as much of ours. If it were the case onely of a few of the younger generation of the very Churches, that they onely were degenerated, it were the less to be feared; But when degenerating from godly Parents, and Ancestors

Paths

Paths and Principles waxeth ſo common, and even Epidemicall, in Proteſtant Churches here and elſewhere, under ſo much light, and help to the Contrary, who can but fear the worſt? yea when Children grow ſo bold, if not impudent, in their impieties, and iniquities, as not ſecretly but openly, not in any way of bluſhing, but even in a ſhameleſs way, to be caſting off the yoak of Jeſus Chriſt, who would not tremble to think of the iſſue of ſuch ſpeaking Symtomes of degeneration, and Apoſtaſie? what for you now to be, as he that confeſſed, *Prov.* 5. 14. *I was utmoſt in all wickedneſs in the middeſt of the Congregation*, or like thoſe in *Iſaiah*, 26. 10. *Let favour be ſhewed to the wicked, yet will he not learn Righteouſneſs, in the Land of uprightneſs, ſhall he deal unjuſtly, and will not behold the majeſty of God*; and will not this be bitterneſs to you in the latter end; but that I may quit my hands and heart of the blood of the ſouls of any ſuch, and if blood muſt needs lye, that it may lie upon the heads of your ſelves who are degenerate Children, give me leave to do two things. To repreſent ſomewhat, firſt of the evill of ſin in ſuch degeneration of yours; Secondly, of the miſchiefs attending the ſame. And becauſe we propounded the uſe of Reproof, as reſpecting firſt all degenerate Children in general, Secondly ſuch degenerate ones in ſpeciall, who have had their inward workings upon their Spirits, ſeen much, felt much, promiſed much, and given great hopes of comming to good, we ſhall therefore begin with the former ſort, and then fall upon the latter ſort. Concerning degeneration of the poſterity of the godly in generall I ſay.

Evils of ſin in the degenerating of the Children of the godly in generall.

1. It is unſuitable to what God and his people may challenge from them.

That it is moſt croſs, and unſuitable to what God

God and his people alſo may challenge from you, and therefore very evill and ſinfull, it may be ſaid to you, as it was to that degenerate generation, *Mica.* 2. 7. *O thou that art named the houſe of* Iſrael, *is the Spirit of the Lord ſtraightned, are theſe his doings? do not my words do good to him that walk uprightly?* or as he ſaid in another caſe, *Nehe.* 6. 11. *Should ſuch a man as I flye?* ſo, ſhould ſuch men and women as you, of ſuch and ſuch Parents and intereſts, be ſo and ſo degenerate? or as he ſaid to him in that caſe, 2 *Sam.* 13. 4. *Why art thou, being the Kings Son, ſo lean from day to day?* ſo here, why are ſuch and ſuch of you, being Sons and Daughters of ſpirituall Princes, and Prieſts before God, ſo declining, ſo degenerating, from day to day? And that this your ſin may even in this firſt reſpect further appear, ſeriouſly conſider,

As by eternall calling and covenant intereſt.

Holy and devoted to God.

1. That ſuch as you are, you are in and through your Parents, an holy, devoted, and ſpeciall people to God above others, and ſhould ſuch be as bad, or worſe than others? thus when God would diſſwade that generation of *Abraham*, *Iſaac*, and *Jacob*, from fellowſhip with the *Canaanites* perſons, or practices, *Deut.* 7. 1, 2, 3, 4, 5. This is the Argument, *v.* 6. *For thou art an holy people to the Lord thy God, thy God hath choſen thee to be a ſpeciall people unto himſelf, above all other people.* So *Deut.* 14. 1. *Ye are the Children of the Lord your God, ye ſhall not cut your ſelves, nor make any baldneſs between your eyes for the dead,* (heatheniſh and Idolatrous cuſtomes) *For* (verſ. 2.) *Thou art an holy people unto the Lord thy God.* So *verſ.* 21. *Ye ſhall not eat any thing that dieth of it ſelf,* &c. *For thou art an holy people unto the Lord thy God,* &c.

2. Such

2. Such as you are, are near unto God, in Covenant and Church reſpects, how ever formerly, in pagan Anceſtors, far off: hence that ſpeech to that degenerate poſterity of *Abraham*, Eſay 57. 19. *I create the fruit of the lips to be peace, peace to him that is far off,* (namely to the gentile) *& to him that is near,* (namely to the Jewes, which though in their ſinfull and naturall eſtates as far off as the Gentile, yet in Covenant and Church reſpects near to the Lord.) Now ſhould ſuch, as in ſome reſpects are ſo near God, by their degenerate principles and practices, remove your ſelves ſo far from God? what a vile evill muſt this needs be? hence that way of Gods Aggravation of the ſin of that degenerate poſterity of *Jacob*, Eſay 43. 21, 22, 23, 24. *This people have I formed for my ſelf, they ſhall ſhew forth my praiſe. But thou haſt not called upon me, O* Jacob, *but thou haſt been weary of me, O* Iſrael—*thou haſt cauſed me to ſerve with thy ſins, and wearied me with thine iniquities*; and Oh that God had not too juſt a cauſe to take up this heavy complaint againſt many of you that are the poſterity of the godly, in theſe dayes; that though made for himſelf, and formed for his praiſe, yet you have not worſhipped him, or called upon him, but have been weary of him, flung off his yoke, caſt his words behind your back, tyred out his patience in awaiting your return from your vain and ſinfull principles, and practices, whil'ſt you have made God to wait the leaſures and pleaſures of your luſts, if he look for any ſervice at length from you. Near unto God.

3. Such as you are, by externall calling, Gods houſhold ſervants, as its ſaid of the like, *Levit.* 25. 42, 55. *They and their Children are my ſervants,* ſaith the Lord. Now as *Mal.* 1. 6. *a Servant honoureth* His ſervants.

noureth his Maſter, *if I then am a Maſter* (ſaith God to that degenerate generation, ſo to you) *where is my fear?* If *Iob* accounted that ſo grievous in his ſervants, in way of commiſſion and of omiſſion, *Iob* 19. 15, 16. *They that dwell in my houſe, my Maids count me for a ſtranger, I am an Alien in their ſight; I called to my ſervant, but he gave me no anſwer, I intreated him with my mouth*; O how ill doth God take this at your hands, and how grievous and loathſome is it, that ſuch as dwell in his houſe, in his Church, count him for a ſtranger? he is in your ſight an Alien; you will not come at this your bleſſed Maſter, you will not come nigh him, you will not underſtand what he ſaith to you; though he call you beeing his ſervants, by externall calling, as he did that degenerate Apoſtatiſing generation, *Hoſ.* 11. 7. *My people are bent to backſliding from me, though they* (his Prophets) *called them to the moſt high, none at all would exalt him*, namely by Repentance, Faith, and Obedience; no more will any of you being ſervants of God by calling, make God any ſuch obedientiall Anſwer: yea though the Lord inſtruct you with his mouth, as its ſaid, 2 *Cor.* 5. 20. —— *As though God did beſeech you, we pray you in Chriſts ſtead, to be reconciled to God*, yet how few of you regard theſe bleſſed beſeechings and intreaties of the glorious and high God?

His Children. Beſides, you alſo are by externall calling Gods Children, to whom God ſaith, as to thoſe degenerate ones, in *Malac.* 1. 6. *If I am a Father where is my Honour?* And if the fifth Commandement require ſuch Honour of Reſpect, Reverence, Obedience, and Recompence to Fathers of our fleſh, and ſuch carrying of it ſo by Children, as it redoundeth to parents honour (as we have

have largely declared) O what Honour of Reſpect, Reverence, Obedience, and holy Recompence to him; and what manner of carrying of it ſo as may redound to his Honour, doth God expect from you his Children, to whom he is not only a Father of your Spirit or Soul, as he is to all others, but a Covenant-Father? If God require that to Parents from their Children upon pain of life and death, he much more requireth this from you his Covenant and Church-Children, upon pain of loſs of eternal life, and undergoing eternal death. But is that the Honour of Reſpect which you who are degenerate Children, give to this your Father, to have no *deſire* of the knowledge *of his wayes*? As it is ſaid of that degenerate generation, in *Job* 21.14, 15. (whether thoſe in *Jobs* own time, or thoſe before the floud, of whom, *Job* 22. 15, 16, 17, 18.) but to wiſh rather what thoſe wretches, there mentioned, that God might *depart* from you, in reſpect of any ſuch motions which he maketh, and convictions and reſtraints upon your Spirits, which ſometimes you meet with, and to take no delight at all in God, in his word, worſhip, wayes, daies, government, Saints and Servants? Or is this the honour of Reverence which you give him, to be awleſs & fearleſs of his preſence, when you are in his houſe, when at Prayer with your Parents, or the like, and to be conſtantly fearleſs of his diſpleaſure, or of ſinning againſt him? Or is this the Honour of Obedience which you give him, to obey the motions of your own hearts luſts, of your Companions, of Seducers, and of the very Divell himſelf? but as for Gods charge, or Commands, you make light of them: So that God may ſay of you, as he did of that degenerate generation of old, and ſpeak of it as *in-*

ter horrenda, Hear O Heavens, and give ear O earth, for the Lord hath ſpoken, I have nouriſhed Children, and they have rebelled againſt me: the Oxe knoweth his owner, & the Aſs his Maſters Crib, but Iſrael *doth not know, my people doth not conſider. Ah ſinfull Nation —— Children that are corruptors —— they have forſaken the holy one, they are gone away backward,* Iſa. 1.2,3,4. And as *Iſa.* 30.9. *This is a rebellious people, lying Children, Children that will not hear the law of the Lord.* Or is this the honour of holy Recompence, which you ſhould have rendered to him, for all his benefits towards you? to depart from him, to vex and provoke his holy Spirit, which is ſtriving with you (as he was with that degenerate generation, in *Gen.* 6. 2, 3.) to corrupt your ſelves, as did that other generation mentioned, *Deut.* 32. 5. whoſe *ſpot was not the ſpot of Children* (or of right-bred children of God) who were *a crooked and perverſe generation.* Surely God may, and doth ſay to you, as he did by *Moſes* to them, *verſ.* 6. *Do you thus requite the Lord, O fooliſh people and unwiſe? is not he thy Father that hath bought thee? hath not he made and eſtabliſhed thee?* finally, is this your being an honour to God your heavenly father, to cauſe the name of God to be blaſphemed, and the way of truth to be evill ſpoken of, for your ſakes? as it may be ſaid of you, which was ſaid of thoſe degenerate *Jewes*, Rom. 2. 23. *Thou that makeſt thy boaſt of the law, through breaking of the law diſhonoureſt thou God?* verſ. 24. *For the name of God is blaſphemed among the* Gentiles, *through you*, when ſuch as you are by your vile ſpeeches, carriages, opinions, or courſes of life, ſhall occaſion the prophaner ſort, or enemies to God and his Church, Ironically to ſay, as they

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of old did of those degenerate *Jewes*, *Ezech.* 36. 20. *These are the people of the Lord:* So by your meanes others now a daies to say of you; Yea, these are your younger generation of the Church, these are those that are in the Covenant of grace, these are your Church-members, these are they which in their *Infant-Baptism* were devoted to the faith and worship of Father, Son, and Holy Ghost; these are the brood of such *Puritan* Ministers, and other precise followers, and the like blasphemous sarcasmes, wherin the Lords precious name, together with his Truth, Covenant, Saints, and Servants, are also vilely reproached. Again, as such Children are Gods Servants and Children, so they are by externall calling, Covenant and Church Interest, his subjects also. Of them is Gods kingdome, *Luk.* 18. 16, 17. Now for such as you are, who are the subjects of the Lord, thus to break your Oath or Covenant of Allegiance, and to reject his goverment over you by his Word, Spirit, or Discipline, like those degenerate *Jewes*, who said of the promised *Messiah*, Jesus Christ, *We will not have this man to rule over us*, Luke 19. 27. Hereby you do but rebel against your Lord and Soveraign, and what is *rebellion*, but as the sin of *witchcraft*? 1 Sam. 15. 23. even a hellish, execrable, and damnable crime. But to proceed to the other branches of the evill of sin, in this degeneration of such Children; In which we shall be more brief.

His Subjects.

2. Hereby you become breakers of Covenant with God, with whom you are confederate. Yea, you hereby tear off the very seal of the Covenant, even your Baptism. Thus God, when telling *Moses* how that people would degenerate, he saith, *Deut.* 31. 20. *They would break his Covenant,*

2. It is a breach of Covenant with God.

ſo *Iſaiah*, charging the degenerate generation in his daies alſo with their ſin, he ſaith, *Iſa.* 24. 5. *They have tranſgreſſed the Lawes —— they have broken the everlaſting Covenant.* And as for invalidating (after a ſort) of the Covenant-ſeal thereby, you may ſee it in thoſe degenerate ones, mentioned even now, *Rom.* 2. 25. *If thou be a breaker of the law, thy Circumciſion* (which to them was the ſeal of the Covenant, and of the righteouſneſs of faith, as Baptiſm is to us, *Gen.* 10. 11, 13. *Rom.* 4. 11.) *is made uncicumciſion*, and ſo ineffectuall: It is as it were torn off and trampled under foot through that ſin of theirs. Now if this be ſo heinous a thing with men, to break Covenant with Princes, to tear off & tread under foot their broad ſeals, how evill is this in Gods ſight? and if that breach of a Covenant made before God, even with a tyrant, by *Zedechiah*, were ſo grievous to God, that as *Ezech.* 17. 15, 16, 17. he ſaith, *Shall he eſcape that doth ſuch things? or ſhall he break Covenant and be delivered?* So I may ſay here to theſe degenerate Children of the godly; ſhall ſuch as you are eſcape the fiery diſpleaſure of God, that do ſuch things? or ſhall you that break Gods Covenant be delivered from wrath to come? no aſſuredly, unleſſe the Lord give you repentance unto life. And conſider of it in the fear of God, that *Iſaiah* made account, that for the ſins whereby thoſe degenerate ones brake Gods *everlaſting Covenant*, Iſa. 24. 3. *The earth ſhould reel to and fro like a Drunkard, and that the trangreſſion thereof ſhall be heavy upon it*, verſ. 20. Now if ſuch Covenant-breaking ſins of degenerate ones, be ſuch, as they are a burthen too heavy for the very earth to bear, and ſuch as maketh the very earth to ſtagger under it, like a Drunkard, me thinks

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the burthen of ſuch a ſin ſhould make your backs and hearts ake and crack, and even reel under it, if it do not ſo now, yet let all degenerate ones know, that God will one day awaken your conſciences, when you ſhall ſay with that terrified Apoſtate, degenerate *Cain*, *My puniſhment, or my ſin, is greater than I can bear.*

3. Hereby you become groſly unfaithfull, yea treacherous to your God, to your Anceſtours, to your Parents, to poſterity, to the whole Church. God made you his Truſtees, and ſo did Anceſtours and Parents make you their ſpirituall Truſtees, under God, to hold up Religion, Truth, the Worſhip, Waies, and Goverment of Chriſt, when they ſhould be gathered to their Fathers; they look at and leave you their Children to be a ſeed of the Church, to be as *plants*, to hold up Gods *Orchards*, (as Churches are called, *Cant.* 4. 12, 13.) and as leſſer ſets and ſlips to maintain the Lords Gardens, (of which *Cant.* 8. 12) to be the Lords hand, and theirs alſo, to receive his Truth, Worſhip, and Government from them under God, and faithfully and intirely to deliver the ſame to your poſterity, and ſo to help to propagate the ſame to ſuch as come after you. *Pſal.* 78. 5. *The Lord eſtabliſhed a teſtimony in* Jacob, *and appointed a law in* Iſrael, *which he commanded our Fathers, that they ſhould make them known to their Children*; verſ. 6. *That the generation to come might know them, even the Children which ſhould be born, who ſhould ariſe and declare them to their Children*; verſ. 7. *That they might ſet their hope in God.* The like courſe of continuation and propagation of his wayes and truth among the *Gentiles* doth the Lord pitch upon, *Pſal.* 22. 30, 31. *A ſeed ſhall ſerve him*—— *It ſhall be accounted to the Lord for a generation: they*

3. It is unfaithfulneſs and treachery to God, Anceſtours, poſterity, and the whole Church

shall come and shall declare his righteousnes unto a people that shall be born, that he hath done this; hence that twofold censure of God upon the two houses of *Israel* and *Judah*, Hos. 11. 12. Ephraim *compasseth me about with lies, and the house of* Israel *with deceit, but* Judah *yet ruleth with God, and is faithfull to the Saints*, (namely past, present, and to come) that Tribe was more faithfull in the matter of Gods charge left with them, and they were faithfull to their godly Ancestors, or Parents, who left also the things of God to them, and they were therein also more faithfull to posterity, who would come to be spirituall gainers thereby; hitherto *Abijahs* speech is appliable also, 2 *Chro.* 13. 11. *We* (of *Judah*) *keep the charge of the Lord our God, but yee* (Israelites) *have forsaken him*; hence that degenerate generation, in *Deut.* 32. 20. are said to be *Children in whom is no faith*, or fidelity, or trustiness, and truth in the matter of their holy charge delivered to them; and truly, if it were no more for a sprinkling of a better generation, here and there, of the godly, than for such as you are, what, in an ordinary way, would become of the way of God, of religion, of Church, within a few years? And such as you are do what in you lyeth, to break and ruine posterity, and the succession of Churches. Its true indeed, if all such fail, as *Matth.* 3. 9. *God is able out of stones to raise up Children unto* Abraham; by unlikely wayes and means, to raise up another seed of the Church: but yet in regard of second causes, and Gods ordinary way of dispensation, if all such plants, and nurceries fail, Gods Orchard and Garden-Churches must fail.

4. It is going a whoring from God.

4. Hereby you go a whoring from God. *Rejoyce not, O* Israel, *for joy as other people; for thou hast*

haſt gone a whoring from thy God; ſaith God to thoſe degenerate ones, *Hoſ.* 9. 1. You are by Covenant as married to God, as God ſpake of that Apoſtate, degenerate poſterity, when he would quicken them up to return to him, *Jer.* 3. 14. *Turn, O back-ſliding Children, ſaith the Lord, for I am married to you*: yea, but in reſpect of you, that marriage Covenant is broken, as by ſpirituall whoredome; of which, *Jam.* 4. 4. Speaking of profeſſors, and members of Churches, that yet were turned aſide from God; *Ye Adulterers and Adultereſſes*, ſaith the Lord. Now how odious a ſin is Adultery, with men? and ſurely this ſpirituall whordome is very heinous, in Gods ſight, and deeply provoking: hence that *Pſal.* 73. 27. *Thou haſt deſtroyed all them that go a whoring from thee.*

5. Hereby you become ſtumbling blocks to others, and occaſion in them, both evils of commiſſion and omiſſion. Oh its an Attractive, a load-ſtone to draw company of other youngſters; why, there will be ſuch and ſuch a members, a Miniſters, an Elders Son, or Daughter there: It hardens others in their evill; why I drank not, I plaid not, ſuch a Lords day or the like, alone; ſuch and ſuch members, Elders Sons or Daughters did ſo, as well as I. I wear not ſuch long hair alone, I go not in ſuch and ſuch faſhions alone, I hold not ſuch and ſuch opinions (which you Judge corrupt) alone, but ſuch and ſuch Church Members, and their Children do as much, 1 *Sam.* 2. 17. The ſin of *Elies* Sons (its ſaid,) was *very great* before the Lord; *for men abhorred the offering of the Lord.* 5. It occaſioneth much ſin in others.

6. Hereby you not alone croſs, what in you lyeth, the Churches, the Churches Officers, your 6. It is a croſſing even of God's expectation.

Parents, your godly instructors and friends, expectations, but you do, in a sense also, cross the Lords expectations touching you, like that degenerate posterity, *Esay* 63. 8. God said of them, *surely they are my people, Children that will not lie; so he was their Saviour*, ver. 10. *but they rebelled, and vexed his holy Spirit.* So *Esay* 5. 3, 4. *Wherefore when I looked for grapes, did it bring forth wild grapes?* God maketh account (speaking after the manner of men, and according to the way of his generall will, and to second causes and the like) that surely they would be trusty to him, and his truth and way, and they would be fruitfull, but they proved otherwise; so may God say of such as we are now speaking of; but as that was most grievous in them before God, & severely punished in them, so is this in these degenerate ones, your crime is heinous, your punishment will be most dreadfull, if you speedily repent not.

Evils of sin in the degeneration of the more hopefull Children of the Godly.

Now as for those degenerate ones in speciall, wch notwithstanding the hopefull working they have had formerly in their souls, yet have degenerated, to the dishonour, as of God and themselves, so of their godly Parents, let such seriously weigh the evill thereof: for besides those six particular aggravations, which your sin, in degenerating, admitteth of, in common with others, and of which we even now spake, there are some peculiar aggravations to be superadded to your sin in speciall; for as its said of *Solomon*, the Son of *David, a man after Gods own heart*, when he was in that degenerating way, 1 *Kings* 11. 9. *The Lord was angry with* Solomon, *because his heart was turned from the Lord God of* Israel, *who had appeared to him twice*: so I may say, in some respect, to you, God must needs be the more angry with you

you, becauſe he hath ſhewed ſo much of your hearts, and of himſelf to you, and ſo oft been dealing with your hearts; ſo in the caſe of *Rehoboam, Solomons* Son, who as 2 *Chron.* 11. 17. *for three years ſpace* was very hopefull, and with the reſt of thoſe of *Iſrael*, who repaired to him, and thoſe of *Judah, walked in the way of* David his Father, *and* in the firſt way of *Solomon* his Father: but as 2 *Chron.* 12. 1. afterwards *forſook the Lord, and all* Iſrael *with him*; *Joaſh*, how hopefull a young man was he? when as it is ſaid, 2 *Chron.* 24. 2. *He did that which was right in the ſight of the Lord*, (for the matter of it) *all the dayes of* Jehoiadah *the Prieſt*; but *verſ.* 17, 18. upon occaſion of the flattering Courtiers counſell, the King hearkned to them, and they left the houſe of the Lord God of their Fathers; and the like is ſaid of *Uzziah*, a very hopefull young man, 2 *Chro.* 26. 5. *He ſought God in the dayes of* Zechariah, *who had underſtanding in the viſions of God*, but *v.* 16. When he was ſtrong, his heart was lifted up to his deſtruction, &c. And how many ſuch Children of good Parents are there now a dayes, who divers years ago, gave great hopes of their ſaving good to their Parents and Friends? now how evill a thing is this in ſuch as you are? and how bitter will it prove to you in the end, that thus *leave off to be wiſe, and to do good?* as it is ſaid, *Pſal.* 36. 2. And as he ſaid in another caſe, *you begin in the Spirit, and end in the Fleſh*, Gal. 3. As if it were not as good, alwayes to be zealouſly affected in a good thing, as for a little ſpurt of time; but that we may ſet this part of the admonition the cloſer upon the hearts of ſuch Children, who were ſometimes ſo hopefull, and now ſo much degenerated, let me ſhew them the heinous nature of ſuch a

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manner of degenerating, or rather Apostatizing from such hopefull beginnings, workings, and practices.

1. It is a sin in special against Gods spirit.

1. Your sin is against the Holy-Ghost; albeit not the sin, the very unpardonable sin, against the Holy-Ghost: for you sin against him, as inlightning your minds to see so much of your selves, and wayes of God, and Christ and his wayes, as you did; and in a sort drawing you from your youthfull lusts, and delights, and sinfull practices, and bringing you on, in the best things, and wayes so far; but now you have made head against him, as did those degenerate ones of old, of whom it is said, *Nehem.* 9. 30. *that they would not give ear to the Spirit*, speaking against their degenerate courses, by his Prophets, or as it is said of that degenerate brood, *Acts* 7. 51. *You have alwaies resisted the Holy-Ghost, as your* (degenerate) *Fathers did, so do yee*; this sin, as it is a resisting, so it is a rebelling against the Spirit, as it is said there, of whom then God said, *they are Children that will not lie, Es.* 63. 5. But they degenerating, it is said, *vers.* 10 *But they rebelled, and vexed his Holy Spirit*; they therefore hereby rebelled against the Spirit, and that did not barely grieve him, but which is a high degree of distasting, they vexed Gods Holy Spirit. Now how vile is your sin, thus to resist, and rebell against, and thereby so deeply to vex him? and why should any of you vex your blessed inlightner, and one that might and was willing to be your quickener, converter, sanctifier, strengthner, supporter, and comforter, had not you your selves been wanting to his motions, and means which hee used? God may say to you, as he said to those degenerate ones, with whom his Spirit had been tampering, *Mic.* 2. 7.

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Oh thou that art named the house of Israel, is the Spirit of the Lord straightned? Could not he breath and shine more abundantly into your minds, and hearts, in the Ministry of the word, but that you will be thus grieving and vexing of him? but why do you sin against your own souls in sinning against him, who alone must make them capable of all blessing, grace, and glory? And is this your observance, and owning of that Holy-Ghost, unto whom in your Baptism you are devoted?

2. This is a speciall sin against the grace of Jesus Christ, who in those workings, and movings of yours, was also sweetly calling and gathering you to himself, for your souls welfare: as he was dealing in like sort, with that degenerate generation, *Matth.* 23 7. *How often would I have gathered you, as a Hen gathereth her Chickens under her wings? but ye would not.* But where could you, or can you find better soul-food, than with that blessed Hen? to which he likeneth himself there? where can you meet with more soul-warmth, than with Jesus Christ, and under his blessed wings? or where can you expect to partake of more sweetness, and kindness of bowels and love, than with the Motherly Hen? yea do not you, as much as in you lyeth, at once contradict Christs word, and the end of his comming, of which *Mal.* 9. 13. *I came to call sinners* (convinced sinners) *to Repentance?* You were indeed convinced sinners, but have worn out your convictions and troubles; and never went any further, to a through work of Repentance, but rather gone away further from God and good, and would give, in a manner, the lie to Christ in that gracious speech of his.

2. It is a speciall sin against the grace of Jesus Christ.

3. Is not this a breaking of that bond of Gods fear, which should have kept you close to God, and

3. It is a breaking the bond of Gods fear.

and from ſtarting aſide from his truth, word, or way? So he ſuppoſing that *Job* was degenerate, ſaid, *thou caſteſt off fear, thou reſtraineſt Prayer*, Job 15. 4. And muſt not this needs be very grievous to the Lord?

4. It is a caſting off the Authority of conſcience.

4. Is not this to caſt off the Authority of an awakened Conſcience, as a vicegerent of God to keep his due order in your hearts, words, and wayes? and what remedy of any ſoul-miſchiefs, where conſcience is put out of its place? ſurely if ever God mean your ſouls good, he will put conſcience again into is place.

5. It is the caſting of dirt upon Gods wayes.

5. Is not this to diſgrace the wayes, and word of God, and to caſt dirt upon them, and to make the world believe, that upon triall you find them not worth the looking after, or cleaving too? hence that querie made to thoſe degenerate ones, *Mic.* 2. 7. *Do not my words do good to them that walk uprightly?* You by your courſe would make men believe otherwiſe, but is not the affirmative the very truth: that they do good indeed to them that keep cloſe to them? God therefore chargeth thoſe Apoſtate and degenerate Jewes, *Pſal.* 50. 16, 17. With contemptuous *caſting his words behind their back*, as refuſe things, as words that have no Authority over them, to curb and controll them in their wayes; and juſt ſo do you deal with Gods words; but will God, think you, take this well at your hands, and not make you as well, as thoſe *Pſal.* 50. 21. to know it to your coſt?

6. It is worſe dealing with God, than Idolaters deal with their Idols.

6. Is not this to deal worſe with God, his truth, and wayes, than ever Idolaters dealt with their Idols, and Idoll worſhip? as God reaſoneth with thoſe degenerate ones, in *Jer.* 2. 9, 10, 11. *hath a Nation changed their Gods, wch yet are no Gods?* It is alſo to deal worſe with Gods word & truth, than

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Heretiques, and Opinioniſts do with their Hereſies and Errors, who are wont to hold them ſtedfaſtly, and conſtantly? as that word κρατοῦντας, uſed in *Revel.* 2. 14. ſignifieth; *which hold* Balaams *doctrine*, that is, hold it faſt, hold it ſtrongly and unmovably; and muſt not this be very evill in Gods ſight?

7. Is not this to put your godly inſtructors, Parents, Miniſters, *&c.* to ſaddeſt loſs: even to loſe the ſpirituall things, which (inſtrumentally) they have wrought in you, as it is ſaid, 2 *Joh.* 8. *Look to your ſelves, that we loſe not the things which we have wrought*; and muſt not this alſo be very evill in Gods ſight? 7. It is to make all godly inſtruments to be loſers.

8. In a word, is not this to play the beaſts, and to fulfill that proverb, *the dog is turned to his vomit, and the waſhed ſow to her wallowing in the mire?* 2 *Pet.* 2. 21, 22. When as in former times you were ſo far inlightned and wrought upon, that out of trouble for your ſins, you eaſed your ſelves of them, and caſt them off, and waſhed, and purified your outward courſe and converſation, but now have defiled your ſelves again with them, and can this be other than loathſome to the pure eyes of the Lord? 6. It is to play the very Beaſts.

And now having repreſented to degenerate ones in generall, and ſpeciall, the evill of ſin, which is in their degeneration, let me alſo ſhew them the miſchiefs attending the ſame. And firſt thoſe which attend degeneration in generall. Now all degeneration of ſuch Children of the Church, and of the godly, being a ſin againſt more light, means and offers of grace, yea more grace it ſelf, it is therefore the greater ſin, and muſt aſſuredly provoke the Lord to more fierce diſpleaſure againſt degenerate ones, than againſt others; the *ſervant* Miſchiefs attending the degeneration of the children of the godly in generall.

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which knew his Maſters will and did it not, is beaten with more ſtripes, Luke 12. 47. Hence when God ſpeaketh of that degenerate brood of *Children, in whom was no* truſtineſs, no *faith*, Deut. 32. 20. *verſ.* 19. He ſaith, *and when the Lord ſaw it he abhorred them, becauſe of the provocation of his Sons and Daughters.* And it is given by God as a generall threat, *Heb.* 10. 38. *If any man draw back, my ſoul ſhall have no pleaſure in him*; but that we may preſs on a little here, let all or any ſuch degenerate off-ſpring of the godly know,

1. God layeth up this their ſin againſt an evill day.

1. That God taketh exact notice of all your degenerate Acts, he narrowly and throughly eyeth them, and layeth them up againſt a ſeaſon of Juſtice; thus God concludeth concerning their degenerating, *De.* 32. 34. *Is not this laid up in ſtore with me among my treaſures?* and *verſ.* 35. *their foot ſhall ſlide in due time, the day of their calamity is at hand.*

2. They can have no excuſe for this their ſin.

2. That you cannot have any juſt excuſe for any ſuch degenerating of yours; yea ſuch like words and warnings which you have had to the contrary, now, or at any other time, will one day come in as evidences againſt you, *Deut.* 31. 19. 21. That warning Song and Sermon of *Moſes* at the plaines of *Moab*, its ſaid, ſhould *teſtifie againſt them as a witneſs*, in caſe of their degeneration, and Apoſtacy from the good wayes of God.

3. The ſins of ſucceeding poſterity will be charged upon them.

3. That the evils of ſins of omiſſion, or commiſſion in the poſterity which doth ſucceed you, will be charged alſo upon your accounts, as occaſioned by your unfaithfulneſs, and degeneration. God, in making ſearch into mens ſins, doth it, that he might give to every man according to the fruit of his doings, as well as according to his wayes; ſo that if that be the fruit of your degenerate doings, that being unfaithfull in the charge

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of God, and godly Anceſtors and Parents, under God, which they committed to your truſt alſo; your poſterity, and the ſucceeding generations become profane, irreligious, ſuperſtitious, erroneous, or hereticall; God will render to you alſo, according to theſe fruits of your doings; you ſhall be accounted and proceeded againſt, as children that *are gone backward*, and corrupters thereby alſo, (as well as otherwiſe) of others, *Iſay* 1. 4, 5. As it was ſometimes charged upon *Lachiſh* (poſſibly in reſpect of the Apoſtacy of the *Danites*, the Antient Inhabitants thereof, *Judg.* 18.) That it was the beginning of ſin to the daughter of *Zion*, *for the tranſgreſſion of* Iſrael *was found in her*, Mic. 1. 13. So in like ſort will you be charged as the beginners of the ſins of your poſterity. And alas have you not ſins enough of your own to Anſwer for, but muſt you anſwer for others ſins alſo?

4. That Gods judgements will be more bitter and ſad to you than to others. In that puniſhment of loſs, when the degenerate children of the Lords Kingdome ſhall be caſt out of it, *Mat.* 8. 11. There, amongſt them, ſhall be foreſt weeping & gnaſhing of teeth; the foreſt, & ſharpeſt and vexingſt griefs are with them; you will be ready to curſe the day that ever you came of ſuch good Anceſtors and Parents, that ever you had ſo many good inſtructions, and other good means uſed with you, but to no purpoſe; that ever you were in ſo fair, ſo near and ready a way to your eternall welfare, had you not turned ſo far from it, and now you muſt ſuffer the more anguiſh and torment by it. The puniſhments of ſenſe alſo will be heavier upon ſuch degenerate ones as you are, than upon others; upon *Children in whom is no faith*, Deut. 32. 20. God ſaith, *verſ.* 23. He will *heap miſchiefs upon them*

4. Gods puniſhments both of loſſe and ſenſe will be moſt ſad and bitter to ſuch.

them, and will ſpend all his Arrows upon them; As that of *Famine*, ſo called, *Ezek.* 5. 16. That of the *ſword*, Jer. 50. That of *peſtilence*, Pſal. 91. 5. that of *Sickneſs*, Pſal. 38. 2, 3. That of *thunder and lightning*, 2 Sam. 22. 14, 15. That of inward horrour of his wrath, *Job* 6. 4. Whence the ſad conditions and ends of the degenerate Children of the Church, of the Children of the godly, they are ſo carefully recorded in Scripture, *in terrorem*, that others might hear and fear; what a dreadfull condition befell wretched *Cain*, that he was a Magor-miſſabib, one that had terrour round about, he thought every one that met him in his vagrand courſe, would *kill him?* Gen. 4. How fatall a deluge befell thoſe degenerate Sons of God, Sons of the Church? *Gen.* 6. 2. with Chap. 7. and 8. What a wofull ſtate was that of degenerate *Cham*, that he and his poſterity are condemned to vileſt ſlavery, to be *ſervants of ſervants?* Gen. 9. What miſchief befell many others of *Noahs* degenerate poſterity, at the building of the Tower of *Babel?* how ſad was Gods judgement upon degenerate *Iſhmael* and *Eſau*, when they and theirs came to be excluded from the Church of *Abraham*, *Iſaac* and *Jacob?* how deplorable were the ends of the degenerate Sons of *Aaron*, *Nadab*, and *Abihu*, who were conſumed by *fire from heaven?* to what ſad ends came that degenerate generation (for the body of them) in the wilderneſs, ſome by fire from heaven, *Numb.* 11. 1, 2, 3. Some at *Kibroth Hataavah*, where ſo many were ſtruck dead whil'ſt eating their quails, *Numb.* 11. 33. Some ſwallowed up alive into the bowels of the earth, opening it ſelf for that end, *Numb.* 16. 31, 32, 33. Some by the plague and peſtilence, *Verſ.* 46, 47, 48, 49. *Numb.* 25. 9.

Some

Some by fiery ſerpents, *Numb.*21. How ſad were the ſtroaks of God upon the degenerate poſterity in the times of the Judges, as that whole Book ſheweth? not to mention the dreadfull ends of *Hophni*, and *Phineas*, 1 *Sam.*4. and that of *Abſolom*, 2 Sam. 18. I might adde that remarkable hand of God upon degenerate *Iehoram*, the Son of good *Jehoſhaphat*, who dyed of ſore diſeaſes, his very bowels falling out, 2 *Chron.* 21. 1. 19. compared. You may ſee more of the ſad ends of the degenerate Children of godly *Joſiah*, *Jer.*22. Latter times, even thoſe in our dayes, afford many terrible and notable examples, of like nature: but I forbear inſtances. And if ſuch ſevere judgements befall ſuch in ſpeciall here, O how inexpreſſible are thoſe hereafter, which are your peculiar portion? then to the *Jew* firſt, even to the degenerate *Jew*, above other ſinners, is *Indignation and Wrath, Tribulation, and Anguiſh*, Rom. 2. 8, 9.

5. That God will be fartheſt off from you, in your ſaddeſt houres, when you would have God neareſt to you, when in ſoreſt affliction, as in the caſe of degenerate *Saul*, 1 *Sam.* 28. 15. God no way anſwereth him then, God departeth from him then; ſo *Deut.*31. 17, 18. He threatens thoſe degenerate ones, that in the many troubles befalling them, they ſhall from a Conſcience awakened, ſay, *Are not all theſe evils come upon us becauſe God is not amongſt us?* (& ſaith God) *I will ſurely hide my face in that day, for all the evils which they have done in turning away to other Gods.* 5. God will be fartheſt off from ſuch in ſad hours.

6. That notwithſtanding all your privileges, yet by ſuch degenerating, you will come to be looked at, and proceeded againſt by God, as if but Pagans or worſe, as if a very Vipers brood, as if Children of *Ammonites*, or *Hittites*, rather 6. They ſhall be looked at, & dealt with, as if very Pagans.

than of godly Anceſtors, as if Children of the Sorcereſſe, & Harlot Church, than of the true Church; *Amos* 9. 7. *Are ye not Children of* Æthiopians *unto me, O Children of* Iſrael? *ſaith the Lord*, to degenerate *Iſraelites*; Iſa. 57. 3. *Draw near hither ye ſons of the Sorcereſſe, and of the Whore*, ſaith God to ſuch like; *Matth.* 3. 7. *Ye generation of Vipers*, ſaith *John* to ſuch like.

7. Even their godly Parents & Anceſtours will one day gladly joyn with *Jeſus Chriſt* in ſentencing them to eternall damnation.

7. In a word, Conſider, how in ſuch an eſtate you will ever dare to look even your good Anceſtours in the face at the day of Judgement (as ſometimes dying worthy *Bolton* ſpake to like purpoſe to his Children) or how can ſuch degenerate Children of godly Parents as you are, ever look for favour or pitty from your own Parents another day, and not rather upbraiding with what you have already injoyed, and not rightly improved? as *Abraham* is brought in, in the Parable, *Luke* 16. upbraiding his ſon *Dives*, with his former good things, *verſe* 26. *Son* (ſaid *Abraham*) *Remember that thou in thy life time receiveds't thy good things*. *Dives* can have no pitty, nor favour from him, in his torment, no, (as it is ſaid *Pſal.* 58. 10.) *The Righteous ſhall rejoyce*, (eſpecially at the day of Judgement) *when he ſeeth the vengeance*, (be it upon Son or Daughter) *he ſhall waſh his feet in the blood of the wicked*; as that good Woman (as I have heard) who had a very degenerate Son, for whom ſhe had oft prayed, and wept before God for many years together, and he rather grew worſe than better, and God at one time in prayer having quieted her heart in himſelf if it ſhould be his pleaſure even to damn him, ſhe one day called in her Son, and with ſighes and teares told him, how dear a Son he had been to her, how many meanes ſhe had uſed, time after time,

both

both with him, and with God, to bring him home to the Lord; but now (ſaith ſhe) I am content to leave thee to the Lords pleaſure, although he ſhould damn thee, wherefore, take thy courſe now, I have done, if thou wilt needs go on in thy ſin, upon thy perill be it; a day will come, when I that have wept ſo oft to thee and over thee, ſhall yet rejoyce in the ſentence of thy juſt damnation; which very ſpeech of hers (as I was credibly informed) wrought much upon the young mans heart, and from that day forward, he proved really hopefull in the beſt things. O that the very forementioning of this might have ſome ſuch bleſſed effect, upon ſome degenerate Child or other; but verily the Saints being to be aſſeſſours with Chriſt at the laſt day, in which reſpect its ſaid, 1 *Cor* 6.2,3. that *the Saints ſhall judge the world*, namely of the ungodly, and ſo their ungracious Children alſo among the reſt, neither Son or Daughter wil then be reſpected by them; and if zealous *Levi* in that way of divine Juſtice here, *Know not his own Children*, Deut. 33.9. much more hereafter, where Godly zeal ſhall be in its perfection, and without any droſſe of ſinfull nature cleaving to it; Godly Parents in atteſting, and gladly owning the righteous ſentence of Jeſus Chriſt againſt all and every ſinner, ſaying, *Depart from me ye curſed into everſtaſting fire, prepared for the Devill and his Angels*, Matth. 25.41. They ſhall know neither Son nor Daughter.

Miſchiefs attending the degeneration of the hopefull Children of the godly.

Now in all theſe miſchiefs attending degenerating from the waies of God, and precepts and examples of godly Parents, thoſe degenerate ones, who have given good hopes of better things, you alſo have you ſhare with others, but I would adde and preſent a few things more unto your ſad and ſerious conſideration.

1. God may never come ſo near to them again.

1. That it is very queſtionable whether ever God will come ſo near you again, yea or no; he may wholy with draw, and return no more, as in the caſe of degenerate *Saul*, *Rehoboam*, *Iehoaſh*, and others.

2. The work will be the more painfull

2. That if he ſhould return again, the work will be more difficultly, & painfully brought on; You have broken Gods Priſon, and if brought in again, you muſt expect more of Gods Irons to be clapt upon you. God was in ſetting your bones, and you fooliſhly breaking them again, it will be more painfull to have them ſet again; you have falſifyed your truſt with God, and he will more hardly be drawn to truſt you again, with ſuch mercies.

3. They are rather moſt apt to be hardened in their way.

3. You will be more apt to be hardened in the way of degenerating and apoſtacy; when you once begin to turn away, you will be apt to ſuperadde other ſins, and likewiſe many excuſes for that which drawes you away from God and good, which will but faſten and further you more in your way of degenerating.

4. They will be the more afraid and diſcouraged to come nigh to God.

4. That you will be more afraid of God, or to come nigh to him, being privie to your ſelves, how far, how long, and againſt how much light, you have gone from him; yea, you will grow diſcouraged, and at length at a point with God, even deſperate in your courſe; As thoſe degenerate ones, who *Ier.* 2. 25. ſay, *There is no hope*, but we will walk after our own devices, or like thoſe of a like ſtamp, in *Ezech.* 33. 10. Who when called to come to God, they ſay, *if we pine away in our iniquities, and our ſins be upon us, how ſhall we then live?*

5. Commonly the latter end of ſuch, is worſe than their beginning.

5. It is well if God leaving you, & ſuch as you are upon your leaving of him, it befall not you which

is

is parabolically represented to befall that degenerate generation, that the unclean spirit, being to mans view gone out of them, being restlesse he resolveth to return as to his own house, and finding them empty of the Spirit indwelling in them, though swept from many pollutions of the world, and garnished with goodly common gifts of the Spirit, and the like, he returneth with seven worse spirits, and so their latter end becommeth worse than their beginning, *Matth.*12. 43,44,45.

We have done with the use of reproof.

We come now to the second use, which serveth for exhortation.

1. To Parents. 2. To Children.

Use of exhortation to Parents to use all good meanes to farther this reflect Honour from their Children.

First then let godly and Christian Parents be exhorted, So to be, and so to carry it in your place of Parents, as may further that reflect Honour due to you from Children: especially in this respect, that your Children may rise up after you, to hold up purity & power of Religion, as your selves do desire & indeavour to doe, and that your children may not degenerate there from, neither whilest you are with them, nor after your selves shall be moved from out of this world. And for this end,

1. By their good & godly education.

First and chiefly, let good Parents take speciall care & use the utmost diligence you can, about the matter of the good and godly education of your Children. I have lightly touched this formerly, I shall now more fully prosecute the same; this is expressly charged, and that as the especiall duty respecting Parents in their place, in regard of the honour due to them from their children, in their place, *Ep.*6.2,3,4. *Honour thy father & thy Mother*, saith God to Children, & hereupon annexeth, *And you Fathers provoke not your Children to wrath* (& so to hinder your Children from honouring of you)

but bring them up in the nurture and admonition of the Lord, and ſo further your due honour from them; *Prov.* 22. 6. *Train up a Child in the way that he ſhould go; and when he is old he will not depart from it.* Would you have your Children to underſtand the Scriptures, and to make profitable uſe thereof, to their own and others beſt good? train them up thereunto betime. So was *Timothy* by his good Mother *Eunice*, witneſs that, 2 *Tim.* 3. 15. *And that from a Child thou haſt known the holy Scriptures, which are able to make thee wiſe to Salvation, through faith in Chriſt.* Or would you have your Children afterwards to pray or to praiſe God and Chriſt aright? then inure them to that alſo betime; As thoſe godly Parents did theirs, whence that in *Matth.* 24. 15, 16. There were Children crying in the Temple ſaying, *Hoſanna to the Son of* David, and you may ſee there how Chriſt took it, and that he juſtified it, and grounded it upon the Scripture, *Pſal.* 8. 2. *Out of the mouths of Babes and ſucklings haſt thou ordained ſtrength, becauſe of thine enemies, that thou maiſt ſtill the Enemy and Avenger.* Chriſt made account that his praiſe was much perfected by the *Hoſannahs* of Children, which they have been taught to utter by their good Parents. God had much glory by the prudent anſwer of that Child, who ſpake (as we formerly mentioned) at the martyrdome of *Romanus*, the enemie had much confuſion; as Mr. *Fox.* ſaies well in his firſt Book of Martyrs. If you would have them believe in their old age, further them in it in their childhood and Youth. So did the Parents of *David*, a type of Chriſt, further him this way. Whence that ſpeech, *Pſalm.* 22. 10. *I was caſt upon thee from the Womb, thou art my God from my Mothers belly,*

and

and verſ. 4. *thou madeſt me hope, when I was upon my Mothers breaſts,* that is, very early, very betimes, in my very Childhood. Hence the bleſſed ſucceſſion of the indwelling of faith, firſt in the grandmother *Lois*, and then in her Daughter *Eunice*, and then in her young Son *Timothy*, 2 *Tim.* 1. 5. This holy Parentall induſtry in ſuch inſtructions and education of their Children, it is Gods own ordinance, *Eph.* 6.4. and *Prov.* 22.6. and therefore one of Gods ordinary waies and means, to effect ſaving good in Children; therefore in an ordinary way his Bleſſing is upon it, as upon any other Ordinance of his. Hence that engagement of God; Train up a Child in the way he ſhall go; Parents do you inſtruct and educate your Children well, and through my Bleſſing it ſhall come about, that they ſhall not alone be towardly for a time, but in their old age it will ſtick by them, they will not apoſtatize nor degenerate therefrom. Hence that ingagement of the Lord touching *Abrahams* faithfull care, and endeavour with his Children, *Gen.* 18.19. *I know* Abraham, *that he will command his Children, and his houſehold after him, and they ſhall keep the way of the Lord, that God might bring upon* Abraham *that which he hath promiſed.* And here give me leave a little to clear up that place in *Gen.* 14.14. *He armed his trained ſervants born in his houſe*: trained ſervants; namely to his religion, & not to warlike affaires, onely or chiefly, & ſo in the Margen of your greater Bibles, it is well rendred *inſtructed*, it is the ſame Hebrew word חָנַךְ uſed there, as is uſed in *Prov.* 22.6. *Train up a Child, &c.* Or as the Geneva notes have it there, *Train up a Child virtuouſly when he is young.* Nor is that Hebrew word חָנַךְ whence that word חֲנִיכָיו (his trained ones)

*Gen.*14.14. is taken, ever used so farr as I can find in Scripture, but in a religious sense; it is used for dedicating a thing to holy use, *Numb.*7.10,11, 84,88. 1 *King.*8.63. 2 *Chron.*7.5,9. *Ezra* 6.16,17. *Nehem.*12.27. *Deut.* 20.5. *Psalm.*30. Title. It is used in *Dan.* 3.23. for the consecrating of that Idoll, which though an abuse, yet still the word noteth a religious sense of it, and possibly godly *Jared* the Father of *Enoch* did therefore call his Son חנוך, that is, a dedicated, a devoted one, one to be trained up, and initiated from a very Child to the Lord, and to his use, as it seemed he was, & proved a very worthy man, one that walked long with God himself, *Gen.* 5. and was of publick good use to others, as *Judg.*11. sheweth. I have the more largely insisted upon these passages, respecting *Abraham* and his Family,

1. Because *Abraham* hath his name to be a Father of all believers, *Gen.* 17.5. Who amongst them have that blessing amongst others to be accomplished, which is mentioned, *Gen.* 12.3. *In thee shall all families of the earth be blessed*; which as in the first place it looketh to Christ comming out of *Abrahams* Loins, in whom they should all be blessed; so in a second place, in and through Christ, it is fulfilled in all and each of *Abrahams* beleeving seed, who becoming Fathers & Mothers of Families, shall also become by the blessing of grace upon their Covenant-interests, Prayers, and holy diligence in matters of education, Blessings to their respected Families throughout all the earth. So that hence also godly Parents may be incouraged to take paines in Vertuous and Religious education of their Children, in that it is a Covenant-blessing to them, in their Father *Abrahams* Charter for them,

thus

that they ſhall become Bleſſings to their Families. Hence alſo in one teſpect among others, Chriſt ſayed, *This day is ſalvation come to this houſe*, for as much as he alſo (*Zacheus*) is become a Child of *Abraham*, Lu. 19. 9. Hence alſo that *Act.* 16. 31. *Beleeve in the Lord Jeſus, & thou ſhalt be ſaved, & thy houſe.*

2. That it might appear what a Family-church *Abraham* had in his houſe; the adult circumciſed ones, were all proſelited, and ſuch as from very Childhood gave pledges of fearing God, through their good education, for they were Sons of his houſe, or born there, moſt of them (*Gen.* 14. 14. with 17. *Gen.* 23. He circumciſed all that were born in his houſe) Such as *Eliezer* is ſaid to be, *Gen.* 15. 3. A Son of his houſe, or born there; and how godly a man he was let his works declare, *Gen.* 24. 2, 9, 12, 15, 21, 26, 27, 33, 42, 43, 44, 45, 48, 49, 52, 56. and how godly the reſt were, may be gathered by their conſcionable obedience to *Abraham*, who therefore could undertake that on all their behalf, mentioned *Gen.* 14. 23. The Angel ſpake alſo of *Abraham*, by experience of what was already, when he ſayed, *Gen.* 18. 19. I have found him ſuch an one by experience, *That he will command his Children, and houſehold after him, & they ſhall keep his way*, he that had ſo done will do ſo: and indeed beeing moſt of them Sons of his houſe, or born there, therefore faithfull *Abraham* muſt needs ſee them ſo educated from their very Childhood, that they might walk in Gods wayes.

3. That it may be ſeen in our Father *Abrahams* Church, how exactly carefull God was that the Children of godly proſelites and members of the Church, might be admitted to the ſeal of the covenant, & of the righteouſneſs of faith, as it is called, *Gen.* 17. 11, 13. *My Covenant in their fleſh*, (i) ſeal of it, *Ro.* 4. circumciſion

cumcision, *the seal of righteousnesse of faith.* Yea was *Abrahams* Church no Jewish Church; all but *Abraham* and *Sarah*, being not of *Eber*, but of other Ancestors: Nor was it a nationall Church; for they were all one intire congregation, in covenant with God and each other, implicitly at least, and meeting constantly in one place to worship God together, as 600 might very well do, if that 300. Genesis 14. were doubled, that the weight of such pious educating of Children may appear, namely to be Gods appointed means of good, of grace in Children, as the meanes, for the full effecting of the promises of grace, as the end, which promises are made to godly Parents with respect to their children, namely that God will be a God to them, &c. *Gen.* 17.7. and 18.19. For so God saith to this Father, and pattern believer, *He will command his Children, and they shall walk in his waies, that God may bring upon* Abraham (in his Children also) *what he hath spoken of him*, (with respect also to his Children) Hence *David* in his instructing of *Solomon*, taketh up the like speech, 1 *King.* 23. 4. and keep the Charge of the Lord, that God may confirm his word, and that promise in the generall, *Gen.*17.7. being not of an absolute but of a conditionall nature. So that the greatest love and faithfulness which Parents as Covenanters can shew to God, and to their Children, who in and with themselves, are joynt Covenanters with God, is so to educate them, that what in them lieth, the conditions of the Covenant may be attended by their Children, and so the whole Covenant fully effected, in the promised mercies of it also to them, and to their Children.

Now this duty of good education of Children, being so weighty, and being a furtherance to the

other

other duty in hand, even Childrens beeing an honour to their Parents every way, beſides former things occaſionally hinted, Let us here propound. Rules concerning good education of Children.

1. Some few rules about it.

2. Some motives to it. As for Rules about education.

1. Let Parents wiſely obſerve and pry into the genius (as I may call it) and bent and capacity of their Children, which way they are moſt biaſed in their ſpirits, and of what they are moſt capable, *Prov.* 20.11. *Even that Child is known by his doings, whether his work be pure, or whether it be right*, that is, as is well noted in the Synod Bible, Children ſhew betimes whether they be inclined to good waies or bad, and muſt be dealt withall accordingly. When *Themiſtocles* was a very boy, *Plutarch* tells us that he would not play with the boys, but compoſe their differences. So *Alexander* the great when he was a boy, at play with other boys, and was asked whether he would wreſtle after the manner of the Olympick games, yes gladly ſaith he, if I might wreſtle with a King. Such ſpeaking ſignes gave they of an Heroick and Princely Spirit, when they were little: and ſo many others do, no doubt in other things. 1. Obſerve the genious bent and capacity of Children.

2. When Parents by wiſe obſervations do perceive the bent, and bias of their Children, now let them carry it towards them accordingly. If they be ſtrongly bent to ſome vice more than others, as Lying (as it is ſaid of ſome, *Pſalm.* 58. 3. *They go aſtray from their birth ſpeaking lies*) admoniſh them betimes in the evill of it, repreſent to them what God ſpeaketh, in eſpeciall wiſe againſt it, what ſad examples and ſequels, in Scripture and otherwiſe, both in poynt of 2. Carry it wiſely and ſuitably towards them as that their diſpoſition requireth

of ſin, and in point of judgements, are found, thereof: after which courſe taken, then watch them the more narrowly, and ſpare them not for it, if they fall into lying again, and do the like in caſe of a ſlandering diſpoſition, or of a venerious or luſtfull diſpoſition, or a proud ſpirit, ſhewing its lofty bent after gay apparell, great and high things in the world, or a covetous ſpirit, ſhewing it ſelf in expreſſions of a greedy having, and craving ſpirit, in them, when Children, in a gripple and nigardly temper, and the like, or a ſcoffing ſpirit, or a profane ſpirit, or an intemperate ſpirit, in matter of meat and drink, or a whimſicall, brain-ſick diſpoſition, even in their Childhood and youth: ſpare no ſeaſonable rebukes or correction, whereby to curb ſuch vile diſpoſitions in them ſeaſonably and thoroughly. Prov. 23. 13, 14. *With-hold not correction from the child, thou ſhalt beat him, and ſave his ſoul from hell*; and 22. 15. *folly is bound up in the heart of a child, but the rod of correction ſhall drive it far from him.* It's Gods ordinance for the ſeaſonable, and true redreſs of ſuch evill diſpoſitions, and the cure of ſuch diſtempers of nature. If *Cham* had curb'd that ſlandring diſpoſition earlier in his Son *Canaan*, it had been better for them both; if *Iſaac* had ſeaſonably curb'd *Eſau's* voluptuous diſpoſition, *Gen.* 25. 25. And *David*, *Amnons* luſtfull diſpoſition, that miſchief had not fallen out in both their Families, mentioned, *Gen.* 26. 35. and 2 *Sam.* 13. 1, 8, 4, 15, 17. If the Jewes had curb'd thoſe buddings out of their ſons and daughters pride, or *Joſiah* had done ſo with that of his Children, the whole Land had not ſo ſinned and ſmarted by it, as it did, *Eſay* 3. 5, 16, 17. and *Zeph.* 1. 8. If *Abſoloms* aſpiring ſpirit had been ſeaſonably obſerved

ſerved, and cruſhed by *David* in his child-hood and youth, It had never grown ſo impetuous, and miſchievous as is ſpoken, 2 *Sam.* 15. 1,2,3, 4,5,6, 11,12,13, *&c.* It was thoſe Jew parents horrid ſin, that they were covetous themſelves, and ſo rather cheriſhed, than curbed a covetous ſpirit in their Children, untill the Lord ſeeing them all, from the greateſt to the leaſt, eldeſt to the youngeſt, given to covetouſneſs, he undertaketh the puniſhing thereof, to their coſt, *Jer.* 6. 13, *&c.* If thoſe parents, who might well enough have diſcerned a jeering ſpirit in thoſe boyes, before it brake out ſo far, as afterwards, had ſeaſonably curbd it in them, the wild bears of the wood had never been ſuch executioners of the Prophets juſt curſe againſt them, for that flout of theirs, *come up thou bald-head, come up thou bald-head,* 2 Kings 2. 23, 24. And doubtleſs that was not the firſt time that the blaſphemous Son of the *Iſraelitiſh* woman, mentioned, *Levit.* 24. 10, 11. had declared the profaneſs of his Spirit, which if timely corrected and curbed, It had not broken out in ſo capitall a way as then it did. And I might ſay the like of all other folly, or fooliſh diſpoſitions, which are in Childrens hearts naturally, which as they outwardly appear, if duly corrected and curbed, they would be removed, or driven far away, *Prov.* 22. 15. If Children, either by common, or ſaving influences of the Spirit, are more ingenuous ſpirits, and of better and more hopefull diſpoſitions, Oh let parents, as they diſcern the ſame, incourage the ſame, all the prudent and pious wayes that may be: thus wiſe and gracious *Rebeccah*, perceiving in her Son *Jacob*, the ſpecimen, and ſignall tokens of a plain, honeſt, ſingle, open-hearted ſpirit, ſhe expreſſeth and enlargeth

largeth her love far more to him, than to her Eldeſt Son *Eſau*, whom ſhe perceived to be of a more haughty and voluptuous ſpirit, *Gen.* 25. 27, 28. and amongſt other κριτήρια, tokens, by which to Judge, and accordingly to incourage ſuch laudable ingenuity, and hopefull diſpoſition of Children, or youth, mind and obſerve the nature and ſcope of their queſtions, and how ready they ſhew themſelves thereby, to ſearch and ſeek after, and to underſtand the beſt things, and of weightier concernment to their ſouls; as a worldly covetous frame of heart is diſcovered by anſwerable queſtions; whence that character given of worldlings, *there be many that ſay, who will ſhew us any good?* (even any worldly good) *Pſal.* 4. 6. and as their graceleſs ſpirit is deſcribed by their omiſſion of enquiries, and asking after God. *Eſay* 65. 1. So an inquiſitive diſpoſition after ſoul-matters in Children, as a better and more hopefull Omen in them, is to be incouraged by parents; *Exod.* 12. 26. and 13. 24. *Joſh* 4. 21. *when thy Son ſhall ask thee in time to come, what meaneth this, or that? then you ſhall ſay, the Lord did thus and thus*; ſo let parents mind and encourage ſome better ſpeeches, which ſometimes, beyond expectation, will fall from very Children; thoſe rarer ſpeeches and anſwers of Jeſus Chriſt, when a lad of 12. years old, *Luke* 2. 42, 49. though *Mary* his Mother did not ſo underſtand at firſt the full ſcope of them, *v.* 50. yet ſhe kept them all in her heart, ſhe had many a pondering and thought about the ſame.

3. Carry a jealous eye over them in point of ſin.

3. Let parents carry it with a very jealous eye, and hand over their Children, in the matter of known ſin againſt Gods rules; as *Job* did over his, *Job* 1. 5. he ſanctified them daily, in that feaſting time of theirs, ſaying, *It may be my Sons have ſinned*

ned, and curſed God in their hearts; and let parents by no means be drawn in, to conſent to their Chidren, in any evill way of theirs, as *Jacob* ſaid of his cruell Sons, *Gen.* 49. 6. *O my ſoul come not thou into their ſecret, unto their Aſſembly, my honour, be not thou united:* nor by any means let them own their Children in any way of an evill ſpirit, as *Levi*, who (*Deut.* 33. 9.) ſaid of his children, *I have not known them, Zech.* 13. 3. *Deut.* 13. 6.

4. Let Chriſtian parents be often Catechizing their children in the principles of Religion, and inſtructing them in the beſt things of their ſouls; under that head of *bringing up Children in the nurture, and admonition of the Lord, Eph.* 6. 4. ſome take in this of Catechiſing. It was the practice of Jewiſh parents of old, hence that *Rom.* 2. 18. *being inſtructed out of the Law*, or as in the Greek, being Catechized. *Ægyſippus* ſaith, That by vertue of Catechizing, there was never a Kingdome but received alteration, in the heatheniſh religion, within forty years after Chriſts paſſion; *Julian* when he would have ſuppreſſed Religion, ſuppreſſed partly Catechizing of Children, partly Schooles of Learning; the Papiſts (as it appeareth in the Popes Bull, before the Trent Catechize) acknowledge, that by Catechizing, the Proteſtants got the ſtart of them; this milk is appointed of God, for the benefit of ſuch Chriſtians, which have not their ſenſes ſo raryfied, as to diſcern ſo well of good or evill, *Heb.* 5. 12. compared with *6. verſe*, where the heads of Catechizing publickly, and privately, in the Apoſtles dayes, are mentioned; and let parents be often talking of good things, and choyce paſsages of the word diligently to their Children, *Deut.* 6. 6, 7. *thou ſhalt teach theſe words diligently to thy Children, when thou ſitteſt*

4. Be often Catechiſing them and as they can beſt conceive and remember teaching them in the beſt things of their ſouls.

test in thine house, and when thou walkest by the way, and when thou lyest down, and when thou risest up, especially be pressing them to look after the weightier matters of their souls, as *David* did his son *Solomon*, to get wisdome, that principal thing, even the saving knowledge of God in the Messiah, *Prov.* 4. 4, 5, 7. So *David*, Psal. 34. 11, 12, 13, 14. *Come ye Children unto me and I will teach you the fear of the Lord, &c.* onely in teaching thus, let parents take the best and easiest way that may be for their capacity and memory; that they may best conceive, receive, and retain their holy instructions; it must be dropped in by little, and little; teaching proper and fittest for Children, is by *precept upon precept, precept upon precept, line upon line, line upon line, here a little, and there a little*, Es. 28. 9, 10, 11. *Ælian* telleth, *Lib.* 2. *cap.* 29. that the *Cretenses* as they taught their more weighty matters——as their Laws, their Praises of their heathenish Gods, and famous acts of their worthies, so for the manner of it, that they might more cheerfully Learn, and better remember the same, they taught them in way of Musicall, and Melodious Song; even *Moses* also, when to commend the weighty counsels of God, to be commended by them to their Children, it is in a way of a Song, *Deut.* 31. 19, 22. *now therefore write you this Song for you, and teach it to your Children.*

5. Let them be taught to read the Scriptures duly,

5. Let Parents be sure that Children whil'st Children, be taught to read well the Scriptures, 2 *Tim.* 3. 13. From a child *Timothy* was taught to understand (and as a means of it) to read the Sriptures through, and through, over, and over, often, diligently and heedfully. Oh the unexpressible wrong done to many Children by their parents neglect to have them taught to read the Scrip-

Scriptures, when they were young! here the Engliſh proverb may take place, Better unborn (almoſt) than untaught; onely let parents help Childrens underſtandings, all they can, in what they have read or heard, further the due application of it to themſelves, their ſoul eſtate & condition, and be often calling them to an account of what they have read or heard, to ſee what they remember, underſtand, or improve thereof, like Chriſt as a Father to his Children, the Diſciples, inquiring of them, *Matth.* 13. 51. *Have ye underſtood all theſe things?*

6. Let parents be putting their Children betimes, upon actuall exerciſe, and practice of religious principles, and rules, which have been taught, by their parents; what religious practices and precepts you would have them to attend, and not depart from them, when they are old, train them up practically, to thoſe very godly exerciſes when they are young, *Prov.* 22. 6. Heathen *Ageſilaus*, when asked by one, What youth ſhould learn in their youth? anſwered, ſuch things as when they are men, they have moſt uſe of; *Deut.* 32. 46. You ſhall command your Children (even whil'ſt Children) to obſerve to do all theſe words: and therefore to practice piety, to call upon God in Prayer, to praiſe him, and give thanks to him, to ſanctifie the Sabbath, in all the holy exerciſes thereof in publique, in the aſſembly; in private, with the reſt of the Family; and in ſecret, in their own cloſets, apart by themſelves. *Adam* and *Eve* had trained up *Cain* and *Abel*, their ſons, to the practicals of Religion betimes; witneſs that their ſacrificing, *Gen.* 4. 3, 4. as its likely before either of them were married men. *Verſ.* 16, 17. compared. Thoſe

6. Put them betimes upon holy exerciſes.

godly Jewiſh parents had taught their Children to pray; witneſs that ſhort Prayer of theirs, *Mat.* 21. 15. taken from *Pſal.* 118. 25. which in the Hebrew is *Hoſhia-na*, rendred by the Greek, *Hoſanna, ſave (O Lord) I beſeech thee*——namely the bleſſed *Meſſiah*, reſcue him from all his enemies, from all miſchiefs whatſoever, carry him through his work, ſo as that he may ſave others, and the like. This practice of Children, Chriſt there juſtified and defended. Not alone *old men*, and *young men*, and *maidens*, but *children* alſo are charged to *praiſe God*, Pſal. 148. 12, 13. and if to praiſe God, then alſo to pray to him: praiſing being but a part of prayer. In the 4th Commandement, God expreſly chargeth the heads of Families to look to it, that not themſelves alone, but their ſons and daughters keep holy his day of reſt; and if to keep it holy, then to be acting in all the holy exerciſes of the day, according to their underſtandings; as in reading, diſcourſe about good things, prayer, ſinging of Pſalms, bleſſing their meat, and ſuch like; *Leviticus* 19. 3. *every one* without limitation is charged, *you ſhall every man fear his Father, and every man his Mother*, (and as a fruit and pledge of it,) *keep my Sabbaths*. See more *Deut.* 31. 11, 12. *Joſhua* 8. 35. *Deut.* 16. 10, 11, 16. It was the devill in *Pharaoh*, who would not have had the *Iſraelites* Children to have gone with them to ſacrifiſe in the wilderneſs, but to have ſtayed in *Egypt* the while their parents went about it, *Exod.* 5. 3. with 10. 11. and no doubt he was too buſie with Chriſts own Diſciples, when they would have hindred the good peoples Children from their neer approaches to Chriſt, *Mark.* 10. 13, 14. and its from

from Sathan, that ſome now adays, would not have Children, whileſt Children, taught the ways or things of God, (Catechiſtically, or practically,) as to pray, or the like: contrary to the very grain of that Scripture, *Prov.* 22. 6.

7. Let them be trained up to ſome honeſt callings, eſpecially to the Miniſtry, if of parts that way.

7. let parents look well to it, that none of their Children whileſt young live idly, but that they be trained up to ſome honeſt, and laudable callings and imployments. *Adam* trained up his ſons to husbandry, *Gen.* 4. 1, 2, 3, 4. and ſuch of your Children as may be men capable of learning, let parents ſet them apart for learning; *David* had his Tutors for his ſons, 1 *Chro.* 27. 32. Such capacity, and diſpoſitions in youth for Scholaſtick indowments, and imployments, they alſo are Talents of God beſtowed upon children, & would not be buried in the earth; and oftentimes as it fareth with luſtier ſoil, being not anſwerably husbandred, it brings forth more weeds than other ground: So in Children of good naturall parts, and not well ordered and imployed in learning and arts, they often prove the worſe; yea albeit ſuch naturall parts ſhould not be abuſed thus, but better imployed, yet as *Prov.* 16. 21. *the ſweetneſs of the lips*, ability of ſweetneſs, aptneſs, and elegancy of expreſſion, it addeth an ornament, and grace, and force to what is ſpoken, it *increaſeth learning*; and indeed in an ordinary way of common prudence and providence, although parents in ſome conditions may ſtrain hard, to bring up their ſons to be Scholars, it is in it ſelf a far better portion, than barely to leave them ſuch a portion of mony, or goods, or Lands. God himſelf accounts ſuch liberal ſciences among the number of his chiefer gifts, *Dan.* 1. 17. ſpeaking of *Daniel*, and his three companions, as for

theſe four Children, *God gave them knowledge, and skill in all learning, and wiſdome.* Its ſpoken in the commendation of *Moſes*, by *Stephen*, Acts 1. 7, 22. that he had *skill in all learning of the Ægyptians*; verily it was well for the Church in *Moſes* his time, and for the Church in *Daniels* time, that *Daniel* and *Moſes*, when they were young, were ſo well educated and gifted with skill in all learning and wiſdome. God will reward good parents alſo as well as bad, according to the fruit of their doings, *John* 17. 10. if by the fruit of your education, & bleſſing of God upon the education of your Children to learning, they come to do much more good, either in Church or common-wealth, all that good will be partly put upon the good parents account alſo, as well as added to the good Childes ſcore; and in particular, the more to incourage Chriſtian parents to educate, and ſequeſter their Children, which have good naturall parts, unto learning, in reference to the miniſtry in ſpeciall ſort, let me adde a word or two; let ſuch remember *Hannahs* example, who in ſetting apart her ſon *Samuel*, preſently upon his comming to be trained up under *Elies* tuition, for the Miniſtry, ſhe is ſayed herein, *to lend him to the Lord*, 1 *Sam.* 1. 24, 28. compared, and *cap.* 2. 20, 21. it appeareth that ſhe loſt nothing by this loan. Remember alſo what a favour and wonder of bounty, and faithfulneſs of God is extended to you, that God will take any of your children, for ſuch an imployment of his, and of his Church, namely for the Miniſtry; amongſt three of the moſt notable acts that God did for *Iſrael*, next to that of bringing them up out of *Egypt*, & to that of deſtroying the Canaanites for them, *Amos* 2. 9, 10. this is reckoned one, *I raiſed up of your ſons, for Prophets*;

Prophets; to conclude, remember alſo what an honour God putteth upon your Children, and what favour he ſheweth them therein, 1 *Tim.* 1.12. *I thank Chriſt Jeſus our Lord* (ſaith *Paul*) *who enabled me, for that he counted me faithfull, putting me into the Miniſtry*; when God would honour *Phinehas*, he putteth this upon him, as by a perpetuall Covenant, that he and his children ſhall be the Lords Prieſts, *Numb.* 25. it was the honour alſo that God put upon the tribe of *Levi*, that for *Levies* zeal in that buſineſs, at *Maſſah* and *Meribah*, his *Urim and Thummim*, his Prieſtly indowments and ornaments, of Prieſtly imployments ſhould be upon him, *Deut.* 33. 8, 9. it was the honour at firſt put upon *Iſraels* firſt-born, only to be the Lords, and for the Lords Miniſteriall ſervice; whence, *Exod.* 24. 5. *and he ſent the young men of the Children of Iſrael*, their firſt born, *who offered burnt offerings and ſacrificed peace offerings of Oxen unto the Lord*; afterwards indeed in honour of the *Levits*, the *Levits* were taken to be the Lords, or for the Lords Miniſteriall ſervice, and beſtowed upon *Aaron*, and his ſons, who ſucceſſively were to be Gods high Prieſts, 3 *Numb.* 12.41. and *cap.* 8. 16, 19. compared; it muſt needs be an honour to the miniſters calling, and ſuch as are therein conſcionably imployed, that the bleſſed God in his counſels, reſpecting the ſouls welfare of his people, which in themſelves, and by nature were rebellious, to the intent that by his bleſſing upon the Miniſtry in their hearts, God might come to dwell amongſt them; he ordered it thus, that Chriſt dying, and riſing again, ſhould aſcend into heaven, and there receive from his father as an honourable boon of favour, *gifts for men*, even for his people in themſelves Rebellious, that God

might by his bleſſing thereupon dwell amongſt them, *Pſalm.* 68.18. upon his actual aſcenſion, as *Paul* expreſſeth it, *Eph.* 4. 8, 11, 12, 13. *He gave* thoſe *gifts*, ſo received, *to men*, to his people, and Church; That is, as the Apoſtle expoundeth thoſe gifts to be, *verſ.* 11. *He gave ſome Apoſtles, and ſome Prophets, and ſome Paſtors and Teachers, for the perfecting of the Saints, for the work of the Miniſtery, for the edifying of the body of Chriſt, till we all come in the unity of the faith and a perfect man, &c.* No greater honour ſurely than this, to be given, as a Coronation-mercy, to Chriſt aſcending, and from Chriſt given back again, as his Coronation Favour, and Bounty to his Church, for ſuch high, holy, and honourable ends; nor need I ſay more in honour of your children, If becomming faithfull Miniſters; their Scripture titles do Emblazon that ſufficiently; Miniſters being called, *Angels*, Rev. 2. 1. *Embaſſadours*, 2 Cor. 5. 20. *Stewards*, 1 Cor. 4 1. *Watchmen*, Ezek. 3. 17. *Coworkers with God*, 1 Cor. 3. And many other titles of honour which he is pleaſed to crown Miniſters withall.

Motives to good education of Children.

As for motives I will but name two or three.

1. They are the Lords, more than ours.

1. Our Children are more the Lords than ours, by Covenant-right, by our own act of devoting them to him in Baptiſm, *Matth.* 28. 19. and many other waies, *Ezek.* 16. 20. Let Parents therefore bring up their Children for God, in the beſt way they can.

2. That will honourably diſtinguiſh them from others.

2. Education will greatly difference our Children from others not ſo well educated, as *Lycurgus*, when he would convince the *Lacedæmonians* of the benefit of education, he taketh two whelpes of one litter, the one he traineth up to Hunting, the

the other not, the one proved of uſe to the field, the other was good for nothing, but for a cur in the Kitchin; and experience witneſſeth, that ordinarily perſons well educated, become of very publick and good uſe, more waies than one, where ever God caſteth their habitation, others, not ſo educated are little ſerviceable, in any matters of publick concernment. *Socrates* uſed to ſay, that many Mens Sons who were without education, were like couragious Horſes without well ordering and government, becomming very Aſſes, or as it might be added, reſty Iades. I need not apply it, its eaſily underſtood.

3. The honour of good education will be partly the Childs, and will partly reflect honour upon the Parents, As that of *Auguſtus*, who ſo well educated his Sones, that what they ſpake, he would have them ſpeak it openly, and then have the Speech (as matter of worth and note) publickly recorded: But in neglect of good education Childrens ſins will be charged upon Parents, As in *Elies* caſe of neglect of well educating, and Fatherly watching over his Sons, *Hophni*, & *Phineas*, 1 *Sam.* 2. 29, 30. he is charged with kicking at his ſacrifices, *why have ye kicked at my ſacrifices? &c.* The very Heathens, by natures light ſo took this; hence the *Lacedæmonian Ephori*, they puniſhed a certain Father, for ſuffering two of his Sons to fall out, and to fight one with another.

3. Children alſo will have the honour of it: the ſin of the contrary will lie upon the Parents.

4. It may ſomewhat awaken, and move Chriſtian Parents to a more conſcionable care in this matter of well educating your Children, to conſider ſome of the Lawes, Acts, and ſpeeches, of the very Heathen, about this very particular. *Lycur* the Spartan Law-giver, commanded that Youth

4. Even Heathens have been much for good education. *Juſtin l.* 3.

ſhould be brought into the field, not into the Markets that they ſhould ſpend their firſt year not in Lxury, but in work and Labours; And the *Spartans* had another Law, that if any of their Free-men neglected the diſcipline of youth, he ſhould be diſenffranched; *Ælian* alſo ſpeaketh of another ſore puniſhment which the conquering *Mytileneſians* impoſed upon their revolting aſſociates, that their Children ſhould not be trained up to the liberall Sciences; *Plato* was wont to reprove this as a groſſe evill in thoſe of his times, that men would beſtow all their care and paines in getting Riches, but took little, or no care about their Children, unto whom they were to leave their Riches. When one anſwered *Ariſtippus*, that for a thouſand drachmes which he demanded to bring up his Son to Learning, that he could buy a ſervant; nay, ſaith the Philoſopher, you ſhall have two ſervants, to wit, him that you buy, and your own Son too. *Diogenes* ſometime ſaid, he had rather be a Ram or ſheep of a *Megarenſian*, than his Son, whereby he declared, that the *Megarenſes* took more diligent care of their Cattel, than of their Children. To conclude with one admonitory Item to ſome in theſe daies, who are ſecret enemies to catechizing Children, and bringing them up in Learning, Let them tremble to think with how like a ſpirit they are acted to that of that notorious Apoſtate *Julian*, who deſigning the extirpation of the Chriſtian Religion, thought no way better, than to put down catechiſing and Schooles of Learning: as for other Parents who would full gladly bring up ſome of their Sones, who have naturall partes for Learning, but through Idleneſſe or Voluptuouſneſſe, or the

the like, they will not be drawn to attend it, or to be trained up to it, let then some other way punish them, with suitable epressions of Parentall distast and displeasure. *Solons* law this way, was somewhat too harsh, that if Sons would not be drawn by their Parents to Learning, their Parents should deny them necessaries; but yet Christian Parents would do somewhat this way, that such Children should know themselves, and sufficiently see cause to bewail their folly and errour. I have been long in this first way of Parents furthering Children in being an honour to them, because it is of great moment; we shall be briefer in the rest.

2. Then let Christian Parents, as a help to the said end, be sure to leave your Children under Gods ordinances purely & powerfully dispensed, in the Church, and under good government in the civill state. The Children of *Israel* would not leave one of their Children in *Egypt*, Exod. 10. 9, 10. Where God pure Religion was not, nay, where sacrifices to the Lord was an abomination, *Exod.* 8. 27. and where the government of the state was tyrannicall; these better-minded people of *Israel*, when the godly Priests were put down by *Jeroboam*, and removed to *Judah*, under *Rehoboham*, and when *Jeroboam* set up corrupt unworthy fellowes to be priests, they also removed themselves and families to *Jerusalem*, 2 *Chron.* 11. 13, 14, 15, 16. Hence that enquiry of the company of the godly, *Canticles* 1. 7. *Tell me, O thou whom my Soul loveth, where thou dwellest, and where thou causest thy flock to rest at noon?* that parching time of enemies raging against the truth, waies, and people of Christ, to which Christs answers, *vers.* 8. *Go thy*

2. By leaving Children under Gods ordinances and good government.

thy way forth by the footsteps of the flock, (the rest of my people) *and feed thy kids* little ones *by the shepheards* (godly Magistrates & Ministers) *tents.* Alas, for us, and ours to go where Gods pure ordinances or goverment is not, it is to expose our selves, and them to, to soul-ruines, as *David* said in that case, 1 *Sam.6.* Cap. 16. They have cast me out this day from the Lords inheritance, (where his ordinances and Ministers and people are) saying, Go and serve other Gods—their actions, in driving me out amongst strangers to Gods pure Religion and Lawes, do even as it were say, Go, and serve other gods, putting me upon that temptation to it. But by leaving our Children under good ordinances and goverment, we do hereby greatly further them in the best things, and thereby also in becomming an houour to us.

For 1. They are furthered that way by your godly Ministers there; and the pure dispensation of the word and ordinances by them; when such Fishers are upon the Churches banks, your fish of all hand great and small are wont to be caught and drawn to the Land, *Ezek.*47.8,9,10. by *John Baptists* Ministry (as we before shewed) all is brought to rights 'twixt Children and Parents, *Mal.* 4.6. *He shall turn the hearts of the fathers to the Children, and the hearts of the Children to the father.*

2. They are much helped that way by the Churches and Saints Christian watch over them, Counsels, instructions, and seasonable admonitions of them, and prayers for them. *Peter*, as an Apostle, having all virtuall, Apostollical, and Church power

power in him, is charged with the feeding, teaching, and ruling, of Christs *Lambs*, as well as elder *sheep*, *Joh.* 21. 15, 16. The Children of the Church have a beneficiall privilege, that they must be watched over, kept from wanderings, searched out if started aside, and brought in if gone astray, healed if diseased, cherished and nourished up by all holy meanes, of which they are capable, kept to their pasturage, watering, folding, and the like.

3. They will be much helped by the good civill governours meanes also, who is a *nursing Father* unto the Church and to her little Children, *Isa.* 49. 23. and who is to take magistraticall care in speciall sort, of the education of Children. As even the heathen *Aristotle* saies it, ὅτι μὲν ἐν τῷ νομοθέτῃ, μάλιστα πρᾶγμα τεύτεον περὶ τῶν νέων παιδείαν, οὐδεὶς ἀμφισβητήσις. καὶ γὰρ ὃν ταῖς πόλεσιν ὃν γινόσθαι τοῦτο, βλάπτει τὰς πολιτείας. That it is an unquestionable thing to all men, that it especially concerneth the civill Law-giver, to look to and make lawes about the education or disciplining of youth, which being not attended (saith he) in States, it overthroweth them. It was one of *Lycurgus* his Lawes, to restrain the carelesness of Parents in educating their children, that after Children were seaven years old, their Parents should not breed them up as they list, but they should be disposed to certain companies of Children, to be excercised to good instructions, and discipline, and when grown up to be Youths, they should mispend no time without instructions and regulations; and no doubt that Spartan state flourished the better, for that and other like Laws of *Lycurgus*, as stories tell us, God himself maketh

Arist. polit. l. 8. c. 1.

keth account that a godly ruling *Eliakim*, is of great uſe to his people, in reſpect of their offspring or Children, whence that in *Eſai* 22. 20, 24. in a word, the Lord doth promiſe it as a moſt advantageous privilege in the daies of the Goſpel, both to the godly returning Jewes, and to their Children, that they ſhall be in his Church and under his bleſſed ordinances in his Church, in which he will be preſent: his ſanctuary ſhall be amongſt them, *Ezek.* 37. 25, 26. and that they ſhall be under the goverment of Chriſt (under the name of *David*) *Ibid.* and that not alone eccleſiaſticall in the Church, but civill alſo, in their Chriſtian-ſtate and Common-wealth; all goverments civill and ſacred, being in a diverſe reſpect Chriſts: delivered to him of the Father, *Matth.* 28. 18. and by him to Chriſtian rulers, *Prov.* 8. 15. as King of Kings, and Lord of Lords.

3. Let Chriſtian Parents for the furtherance of their Children, being an Honour to them, take ſpecial care to maintain peace among their Children, and to take away all occaſion of breaches among them in after times; this was *Abrahams* care in his life time, to give *Returahs* Children their portions; and ſo to ſend them away, farther off from *Iſaac* who was to hold on *Abrahams* Honour, as a Covenant and Church-Father, &c. *Gen.* 25. 5, 6. In defect of ſuch Parentall care, worſe matters have fallen out in Chriſtian Families, to their Parents great diſhonour.

4. Let Chriſtian Parents alſo for the end mentioned, take ſpeciall care of the well diſpoſing of their Sons and Daughters, in Matiage: So did *Abraham* for his only Son (as God in a ſenſe called him) *Iſaac*, Gen. 24. 1, 2, 3, &c. So did *Iſaac*, and

and *Rebeckah* for *Jacob*, Gen. 28.2,3, &c. Having smarted for the contrary neglect in *Esau*, Gen. 27. 46. and both *Isaac* and *Jacob* proved an Honour to their Parents, but *Ishmael* and *Esau* not looked after that way, by their Parents, were rather a reproach to them who begat them. Hence that charge of God to Jewish Parents, to look much to the disposing of their Children in Mariage, *Deu.* 7.3.

Lastly, let Christian Parents who would have their Children be an honour to them, lay up many prayers for them, for that end, and accordingly exercise faith also in Gods promises, for bringing the same to passe, *Psal.* 90. 16. *Let thy glory appear to our Children*, and then *vers.* 17. *Let thy beauty be upon us*, so *Psalm.* 144.12. It is one great part of the matter and scope of their prayer, that they may have an hopefull, honourable, and usefull posterity, even as growing plants, and as choise polished corner pieces of a Palace; and when *Hannah* was now about disposing of young *Samuel* under *Elies* Tuition, 1 *Sam.* 1. 23. all *Hannahs* prayer is this, *onely the Lord establish his word*: even that which he hath promised, respecting this our Son. And the godly, *Psalm.* 102.28. are brought as acting of faith for this end, *the Children of thy servants shall continue, and their seed shall be established before thee*; and if thus to continue before God, then such as should honour Parents also, both in a direct and reflect way, as a meanes under God, of their living long, and continuing of them, in the Land which God giveth them.

Thus much for the Exhortation respecting Parents.

2. It is of Exhortation also to Children, or unto

unto persons, as in the relation of Children, (whether Children in years, or grown persons) to be an honour to your godly Parents, especially, by imitation of what is good in them, and following their gracious counsels, and by holding on in the truths and waies of God, wherein they have taught and led you, without ever turning aside therefrom. For which end, let me briefly propound, 1. Some motives.

2. Some helpes.

The Motives to it may be such as these.

1. In that such good interest of Children, and such godly precepts and examples of Parents, which are layed before them, they are a special talent of mercy, and therefore God expects that you should make an honourable inprovement of them; *Solomon* speaketh of the same thus, as his mercifull advantage, *Prov.* 4. 3. *For I was my Fathers Son*, vers. 4. *He taught me also*, and *verse* 10. *Hear O my Son, and receive my instruction, and the yeares of thy life shall be many*, and so be an honour every way of Parents, as a meanes to that end, and then addeth, *vers.* 11. *I have taught thee in the way of wisdome*, (namely, instructively) *I have led thee in the right paths*, (namely, exemplarily;) the like holy advantage did they make of that counsel and doctrine of their Fathers, *Psalm.* 144. 1. and *David* likewise maketh advantage of his Mothers interest in God, *Psalm.* 86. 16. and *Psalm.* 116. 18. Now if this be a talent, it must be accounted for one day, and Children had need look that they make answerable returnes. Parentall nurture and admonition, and Christian education is an holy advantage to such Children, above others that want the same, As being Gods ordinance for

for Childrens beſt welfare, as was ſhewed before. When *Solomon* had charged his Son to *keep his Fathers command*, and not to *forſake the Law of his Mother*, Prov. 6. 20. verſe 23. he addeth this reaſon, *for the commandement* (even of a godly Father) *is a lamp, and the Law* (even of a godly Mother) *is light, and reproofs of inſtruction* (given by Parents alſo to Children) *are the way of life*, *Prov.* 29. 11. *The rod and reproof give wiſdome*: namely, as Gods appointed means, in the uſe whereof he will give it to Children. Godly examples are alſo very forcible and helpfull, hence the godly are ſaid to be bleſſings in all places where they are caſt, *Iſa.* 19.2. As Husbands may be wonne to God & good, *while they behold the Godly and wiſe converſation of their wives*, 1 Pet. 3. 1. So may a child by the gracious example of godly Parents; yea, ſuch children have the ſuperadded advantage of their good Parents, and Anceſtours Covenant intereſt, Prayers and bleſſing, *Gen.* 49. 26. *The bleſſings of thy Father*, (ſaith, *Jacob* to his Son *Joſeph*) *have prevailed above the bleſſings of my Progenitors*, every godly Anceſtour and Parent, contributeth ſomething to the Childs bleſſed ſtock; beſides the bleſſed advantage which ſuch Children have to be an Honour to God, and to their Parents, by the very Entail of grace by Promiſe and Covenant of God, from their Parents unto them, *Deut.* 30. *The Lord will circumciſe thine heart, and the heart of thy ſeed—— to love him, &c.* and *Iſa.* 59. 21. The word and ſpirit in the mouth of the Anceſtours, is promiſed to the ſucceeding Children, let Children then of the Church of the godly, look you husband this holy advantage the rather to Gods and godly Parents Honour.

2. In

2. In that the posterity of Papists, and Mahumetans, will follow the tract of their parents instructions, and examples, and will by no means depart therefrom; and shall not such children as you are, much rather follow your godly teaching and leading Parents, without departing from their blessed counsels and examples? God forbid any should do otherwise.

3. In that otherwise if you will not do thus to the honour of your godly parents, verily then, all the blessed words which your good parents have urged, and charged, and that as from God, by their parentall authority, upon you their children, they will come in, another day, as evidences against you, according to that phrase concerning Gods word delivered by *Moses* to the *Israelites*, and by them to be commanded to their Children successively, in case of their Apostacy, it's said, *this Song shall be Gods witness to testifie against them*, Deut. 31. 19, 21, 26.

Touching the helps to further you, in being such an honour to godly parents, they may be such as these.

1. Take heed of what tendeth to dishonourable degenerating, and Apostacy from the gracious counsels, and examples of your godly Parents and Ancestors: and for this end, take heed of 1. corrupt principles, or practices in Religion, for they tend to Apostacy; hence the Apostacy of those hopefull beginners in 2 *Pet.* 2, 19. 20. whil'st corrupt libertine principles are distilled into them, and imbraced by them, they are intangled again and fall off, 2 *Tim.* 21. 16, 17. *Timothy* must *avoid* such *profane* and *vain bablings* (such the Apostle termeth their false doctrines) because they tend to ungodliness, and their word and doctrine, like a

Canker

Canker eateth out the heart and life of Religion where it taketh.

2. A worldly ſpirit; that cauſeth degenerating in hopefull perſons; that hopefull young man in *Mark.* 10. 20, 22. was ſpoiled by it; ſo was *Saul*, *Judas*, *Ananias*, and *Saphira*, *Demas*, and all thoſe profeſſors, which ſo far out-go thoſe of the high way, and ſtony hearers, even, thoſe of the thorny ſoyl, they come to be choaked by the thorny cares, deſires, occaſions, and contentments of the world, ſo that no fruit of theirs ever commeth to perfection.

3. Pride; this uſhereth in even this fall alſo: inſtead of him *whoſe heart is lifted up*, in Hab. 2. 4. it is in *Heb.* 10. 35. *if any man draw back*: the one uſhereth in the other; let Children, hopefull ones ſpecially, beware of this.

4. Wantonneſs under outward proſperity, plenty, peace, liberty, civill and ſacred; *Deut.* 32. 11. Jeſurun *waxed fat, and kicked*, turned *againſt God.* So thoſe *Nehem.* 9. 22, 26. Hence God warneth them then to take heed, that when in *Canaan* they have all they can deſire, in a manner, that then *they forget not, and forſake not the Lord*, Deut. 8. 10, 11, 12, 13, 14. let the poſterity of the godly here and elſewhere take heed of this ſpirit of all wantonneſs, which uſhereth in Apoſtacy.

5. Bad matching; this cauſed *Joram*, good *Jehoſhaphat* Son, ſo vilely to degenerate, namely his matching into wicked *Ahabs* ſtock, 2 *Chro.* 21. 6, 7. bad wives out-landiſh women, cauſed even wiſe *Solomon* to ſin, and for a time to degenerate, *Nehem.* 13. 26. let young perſons eſpecially take heed of this.

6. Let ſuch Children of the Church, of the

godly, engage themselves personally, in solemn wise before the Lord, and his people also, as well as privatly, to walk according to God, and those godly counsels and examples of their good Parents and Ancestors, and by his strength and help, never to turn away there from; good *Ruth* did so privatly, when she so solemnly vowed before God, and her Mother-in-Law, that she would go with her, be with her, partake in weal and woe with her, own her God and people, and only them, for hers, and nothing but death should hinder the same, *Ruth* 1. 15, 16. *whither thou goest, thither I will go, thy God shall be my God, and thy people my people; God do so to me, and more also, if ought but death part me and thee*; she engages implicitly to all honour of her, both direct, to honour her with all honour of respects, reverence, obedience and recompence, and reflectly, to be an honour to her also, all which may be very well gathered out of that speech of hers: as I might particularly evince, but I forbear: *Nehem.* 10. 28, 29. the Children of the Church there, their sons and daughters that could understand, (as well as their Parents) came publickly to enter into an oath, and curse, to walk in Gods Laws, to observe and do all his Commandements; and if Churches would call upon their Church Children, who are of understanding, personally to renew the Covenant of God, made by their Parents on their behalf, such a bond would the more engage and unite their hearts, by the Lords blessing, to the good wayes, and things of God, to his and their Parents Honour.

3. Let such Children, according as the Lord helpeth them, eye, and plead with God, his own words

words, undertaking this in effect, that they shall walk after the blessed precepts, and practices of their godly Parents and Ancestors, and so be an honour to them; this is held forth in that promise of God made with reference to his Kingdom and Church in all Nations amongst the Gentiles, *Psal.* 22. 27. with *vers.* 30, 31. *their seed* (as the *Geneva* reads it) *shall serve him, it shall be counted to the Lord for a generation, they shall come, and shall declare his righteousnes unto a people that shall be born, that he hath done this*; if God undertake that this seed of Gentile-believers, shall hold up Religion after their Parents, and convey it to their next generation, what can godly Parents desire more for their Children, or, their children desire for themselves? they shall hereby greatly honour God, his truth, wayes, and government, and greatly honour their godly Parents, their instructions, examples and prayers, beside that good that will thereby come to themselves, and their own souls and posterity also: O let such children then intrench themselves within this and such like blessed strong holds and places of spirituall refuge. And so at length we have dispatched our discourse about this so necessary a subject, and the blessing of our gracious God be upon it.

FINIS.

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